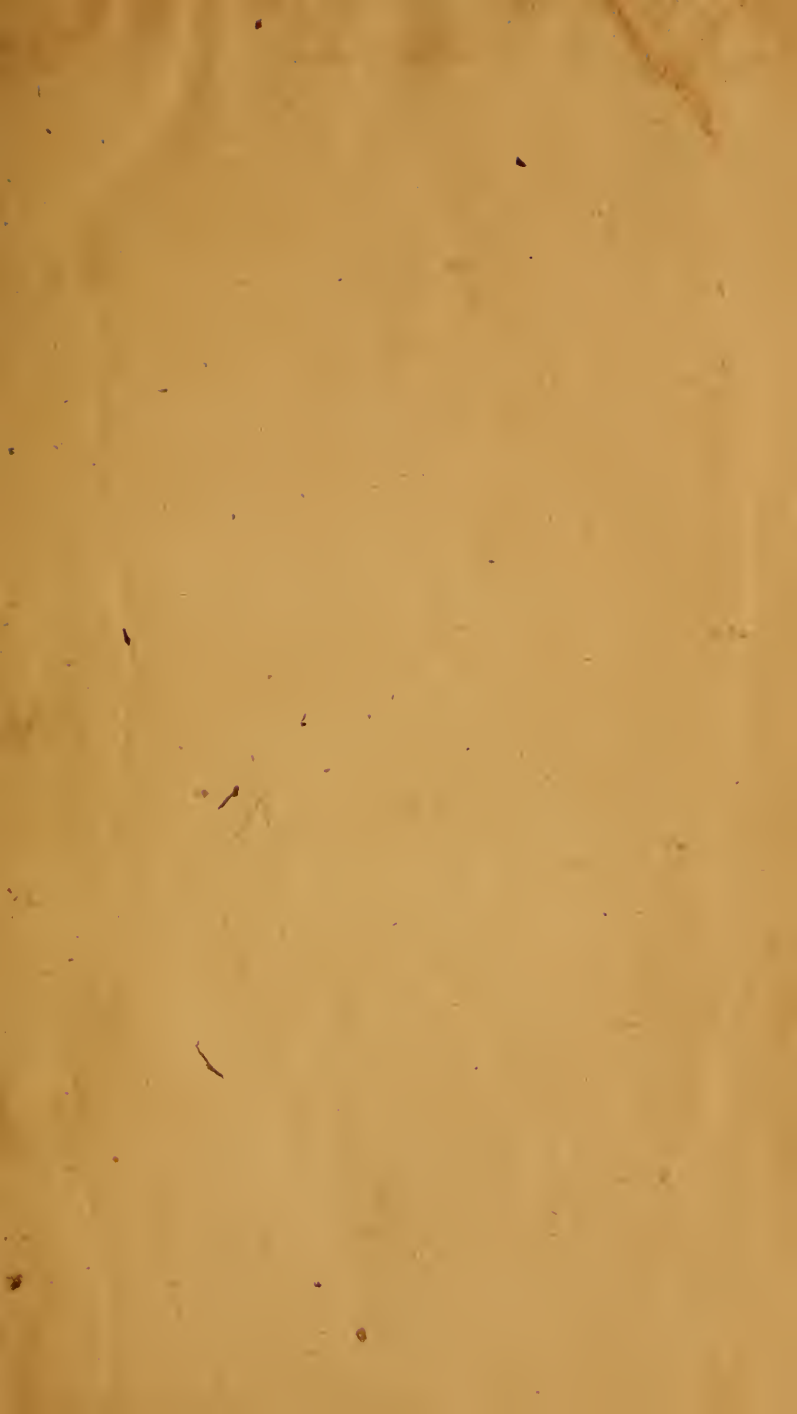


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PRINCETON, N. J.

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The Ax laid to the Root of the Tree:

O R, A

DISCOURSE

Wherein the

ANABAPTISTS

Mission and Ministry

A R E

EXAMIN'D and DISPROV'D,

T H E I R

Arguments for it Refuted at large,

T H E I R

Grounds of Separation from the Church
of *England* demonstrated to be *Slanders*;
and the *Matter* of them most justly *retorted*
upon themselves, as altogether inconsistent
with the Notion of a *Christian Church*, and
so creating a Constant and Indelible *Preju-*
dice against *Communion* with them.

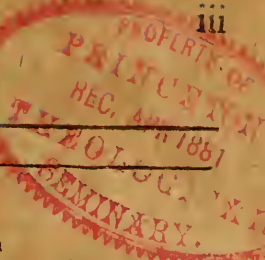
Wherein likewise

The *Unity* of the CHURCH,
and *Evangelical Priesthood* are asserted
against them and all other *Sectaries*,
of whatsoever Denomination.

L O N D O N:

Printed for G. Sawbridge, in Little-Britain, 1705.





T H E P R E F A C E.

R E A D E R,

I Here present thee with *part* of my *Design* against the *Anabaptists*, one of the most prevailing *Sects* that infests our *Church* here in *England*, if taken in its due *Latitude*, and in all its *Subdivisions*; one of those *Tares* that *Satan* sowed very early among the pure *Wheat* of the *Reformation* from *Popery*, and most sedulously cultivated by the *Jesuits* (no question) to this very *Day* (especially in some of its *Branches*) as may in another place, by *God's* Leave, be made manifest. This hath been their *Policy* from the beginning, to sow *Divisions*, and make *Rents* and *Separations* amongst the *Reformed*, and what they find themselves unable to accomplish by *open Force*, by *publick Opposition*, to effect by *Clandestine* and *Underhand Dealings*, by letting loose the *little Foxes*, by stirring up the *Populace*, the *Illiterate* and *Ignorant* against us, after having *poysoned* their *Hearts* with *Envy*, *Malice* and *Hatred*, and in-

toxicated and filled their Heads with all manner of *Heresies*, False and *Antichristian Notions*, and under the Rose allur'd them to their Hands, by gratifying their *respective Lusts*; by an *Indulgence* and Allowance of the very *grossest* of *Immoralities*, as they find them *dispos'd* and *inclin'd*. This ought not to be wonder'd at in the least by us *Christians*, since we are assur'd by the Apostolical Writings, that *all Divisions*, all *Heresies* and *Schisms* own their *Birth* to *Irregular Passions* and *Corrupt Affections*: And this is *Satan's Masterpiece* in those abominable *Instruments* of his, the *Jesuits*, the grandest *Opprobry* and *Scandal* that ever was put upon that *Sacred Name*, *Jesus*, *Saviour*, *Healer*, (excepting one of the Sect I'm at present engaged with, was a *greater*; tho' most *deservedly* and *craftily* *Cashier'd* by them,

Titus Oat's,
dubb'd the Sa-
viour of the
Nation by the
Disseminers.

I mean, *Titus Oats*;) whilst it is apparent by their *Doctrine* and *Practices*, they are the *Poysoners* and *Murderers* of the Souls of all Man-

kind they have to do with, (unless by the especial Grace of God prevented.) For the furtherance and carrying on their *Destructive Designs* the more successfully, they have most studiously endeavour'd to *corrupt* the Gospel by *False Glosses* and *Interpretations* of its most *Pure*, *Holy*, and *Righteous Doctrines*; that Mankind being *set loose* from the *Obligations* of *Natural Light* or *Conscience*, and finding *starting Holes* to evade the *Indispensability* of *Evangelical Strictness* and *Obedience*, may there-
by

by be made *susceptive* of any the most *Vicious* and *Immoral* Principles that may *gratifie*, *corrupt*, and *misguided* Nature, any thing that may promote a *visible* and *present* Interest, or collogue a *Predominant Lust* or *Passion*.

Hence they teach the Violation of the *Decalogue* itself, that *Law of Charity*, (that *Epitome* or *Summary* of all Offices towards God and Man,) which is therefore call'd the Fulfilling of the Law, *Rom. 13. 10.* and the Bond of Perfection, *Col. 3. 14.* which comprehends the Love of God and our Neighbours, and therefore the whole Law is resolv'd by Christ into these two Precepts, *Matt. 22. 37, 38, 39.*

As to the *First*, These *Corrupters* of *Morals* tell us, that it is sufficient a Man *love* God at any time before he dies, or at the Point of Death, or on Holy-Days, once a Year, or once in five Years: That we are not so much commanded to love God, as not to hate him.

Myst. Jesuit. Lett. 10. p. 151, 153.

They disengage Men from that irksome Obligation of loving God actually; and *Print*, with Approbation, that a Man may be saved without ever loving God in all his

Life. And against the *Second Commandment*, they assert *Idolatry*, *Witchcraft*, and Abuse of God's Worship. (*Myst. Jesuit. Lett. 5.*

Lett. 11. p. 160. cited in Pyrot. Loyolan. p. 38, 39. printed Ann. 1667.

p. 53, 54. cited by the Author

of *Pyrot. Loyolan. p. 30.*) And then, in reference to the *Second Table*, allow of *Undutifulness* and *Disobedience* to Parents, *p. 41. Mur-*

ther, p. 42. *Uncleanness*, p. 43. *Theft, Cheating*, p. 44. *Equivocations, Mental Reservations, Violations of Oaths*, p. 45, 46. *Self-Love, Covetousness, Envy, Ambition*, and all the exorbitant Motions and first Risings of the Heart, to the Transgression of God's Righteous Law, p. 46, 47. where all these *hideous Immoralities* are prov'd from authentick Testimonies, to be allow'd and taught by them, without any Regard to that of our Blessed Lord, *Matt. 5. 19.* Add but unto this, the *Jesuitical Creed*, for the most part a most exact and compleat Original of our *Quakers*, in reference to their Opinions of the *Oeconomy* of our Blessed Saviour, as you may find it in the Author of the *Pyrotechn. Loyolan.* or of the *Fiery Jesuits Temper and Behaviour*, p. 31. (very well worth the consulting) collected by a *Salamanca Doctor*, and then tell me whether *these Jesuits* have not in the highest probability been the *Forgers and Contrivers*, or *Revivers* of all the Heresies in these parts of the World amongst the *Reformed*, since their first Appearance, and most particularly in these Three Kingdoms of *Great Britain*, since 1640, to this very Day? Or at least, what False Doctrines or Unchristian Practices may not be maintained, profess'd, and practiced confidently, with their Principles? Or whether any thing can be too Unchristian, or Wicked for them to embrace or comply with, to carry on their *Infernal Purposes*, and the Enlargement of the Kingdom of Darkness? Or whether this poor *Island* hath not been the Unfortunate Stage, upon

upon which all these Violations of God's Laws have been *acted* in the highest Degree for a many Years together uninterruptedly, and above forty Years since more or less, thro' their restless and most implacable Malice even to this very Day, by their practicing upon and amongst all our Sects, who are nothing in the Bottom, but their *Paws* and *Engines*, to pull down our *Church* and *Monarchy*, and so make way, not barely for *Popery* (which may be termed Innocent comparatively) but for *Jesuitism*, because these *Jesuits* have *de facto* the greatest *Interest*, *Power* and *Influence* amongst us, of any *Order* of the *Church* of *Rome*.

Now to prove this, that all our *Sectaries* without exception, are the *Jesuits Tools*, and do their Work in chief (tho' other Orders be concern'd) is a Business of no great Difficulty, were I nearer to Books; however, I hope to evince it very satisfactorily (tho' not so fully) with such little helps, as I have at hand. But to proceed orderly in this Business, I find a Necessity to *remove one Objection* which I foresee would be made, as it appears in *Fair-warning*, Part 2. Printed 1663, cited out of Mr. *Baxter's Key for Cash*, p. 326, 327, &c. to 335.

And that we may see what they have done (i. e. the Papists) let us discover what *Parties* they insinuated themselves into, (in Mr. *Baxter's* own Words.) As for the Old *English* Bishops, and conformable Ministers, who were of the Faith and Doctrine publicly here profess'd; I confess, I find but little

‘ Evidence that ever the Papists had much to do with them : Mark that. Now !

‘ As for the *Presbyterians*, I do not see any reason to think that ever the *Papists* had any Interest in them of any Men, there being none they more hate, than these two sorts, the *Old Sound Episcopal Men*, and the *Presbyterians*.

To this I answer first in *general*, that as the *Jesuits* and *Calvinists*, the Fathers of our *Presbyterians*, had their *Rise* much about the same time, so their *Principles* quâ *Presbyterians*, and quâ *Antimonarchists* are much the same. They both, in the *first* place, agree in that Point of the *Origin of Power from the People*, This is so Self-evident, that there’s no farther need to insist upon it, and so I refer you to the Authors on both sides, and particularly (to make short work on’t) to the *Evangelium Armatum*, printed in the Year 1663.

And then secondly, as to the *Form of Government, Monarchy*, in the true and natural Sense of the Word ; for the Proof of which, you may consult the aforesaid Book, where you may see Mr. *Calamy’s*, Mr. *Baxter’s*, and other *Presbyterians* Concurrence with the *Jesuits* in this Point. But after, for a fuller Deduction of the particular Principles wherein these *Presbyterians* and *Jesuits* agree, I recommend the perusal of *Lyfimachus Nicanor’s Congratulatory Epistle to the Covenanters in Scotland*, wherein you may see the perfect Harmony of the *Presbyterians*, with the *Jesuits* in very many Particulars.

I might

I might add many other *Parallels*; or Points wherein they jump exactly, would the Compass of a Preface allow it; but I hasten to what I proposed to make good more especially, *i. e.* to demonstrate, that the *Presbyterian Faction* have been practised upon by the *Jesuits*, &c. as well as other *Sects*. And this will appear, if you consult Mr. *Primm's Rome's Masterpiece*, printed 1643, where you shall find §. 7. of the *Great Discovery of the Plot and Treason against the King, Kingdom and Protestant Religion, and to raise the Scottish Wars, communicated by Andreas ab Habernfield, to Sir William Boswell, &c.*

‘ That when *Cuneus* or *Conne* had understood
‘ from the Lord Archbishop’s part [*viz. Laud,*]
‘ that he had laboured in vain; his Malice, and
‘ the whole Society’s waxed boyling hot: [and
‘ so:] soon after Ambushes began to be pre-
‘ par’d, wherewith the Lord Archbishop, to-
‘ gether with the King, should be taken. With
whom did they consult and confederate to pre-
pare these Ambushes, but with the *Presbyter-
ian-Puritanical-Faction*, as will appear anon?
Then it follows, ‘ Likewise a Sentence is pas-
‘ sed against the King (for whose sake all
‘ this Business is disposed) because nothing is
‘ hoped from him, which might seem to
‘ promote the *Popish Religion*, &c. Then
§. 8. ‘ To perpetrate the Treason undertaken,
‘ the Criminal Execution at *Westminster*, caused
‘ by some Writings of *Puritans*, gave Occasi-
‘ on of the first Fire; which thing was so
‘ *exasperated and exaggerated* by the *Papists* to
the

' the *Puritans*, that if it remained *unrevenged*,
 ' it would be thought a *Blemish* to their *Reli-*
 ' *gion*: the Flames of which Fire, the subse-
 ' quent *Book* of Prayers increases, [the *Scot-*
 ' *tish* *Common-Prayer-Book*,] §. 9. ' In this
 ' Heat, a certain *Scottish* *Earl*, call'd *Max-*
 ' *field*-----was expedited to the *Scots* by the
 ' *Popish* *Party*, with whom two other *Scottish*
 ' *Earls* *Papists* held *Corrēspendency* : he ought
 ' to stir up the People to *Commotion*, and
 ' rub over the *Injury* afresh, that he might en-
 ' flame their *Minds*, precipitate them to *Arms*,
 ' by which the *hurtful* *Disturber* of the *Scottish*
 ' *Liberty* might be slain [*i. e.* *Archbishop* *Laud*]
 whose *Death* we see was *originally* plotted by
 the *Jesuits*, and executed by the *Presbyterians*
 their *Executioners*; as was likewise the *Death*
 of the *King* (tho' executed indeed by the *In-*
dependent-Millēnarian-Party) if he would not
 be gain'd over to their *Party*, §. 10. ' There,
 ' by one *Labour*, *Snares* are prepar'd for the
 ' *King* : for this *Purpose* the present *Business*
 ' was so order'd, that very many of the *Eng-*
 ' *lish* should adhere to the *Scots*; that the *King*
 ' should remain *inferiour* in *Arms*, who (there-
 ' upon) should be compell'd to crave *Assistance*
 ' from the *Papists*, which yet he should not ob-
 ' tain, unless he would descend into *Condi-*
 ' *tions*, by which he should *permit* *Universal*
 ' *Liberty* of the *exercise* of the *Popish* *Religion*,
 ' for so the *Affairs* of the *Papists* would succeed
 ' according to their *Desire*. To which *Con-*
 ' sent, if he should shew himself more difficult,
 ' there

‘ there should be a present Remedy at Hand :
 ‘ for the King’s Son growing very fast to his
 ‘ Youthful Age (who is educated from his Tender
 ‘ Age, that he might accustom himself to the
 ‘ Popish Party) the King is to be dispatched :
 ‘ for an *Indian Nut*, stuffed with most sharp
 ‘ Poyson, is kept in the Society (which *Cu-*
 ‘ *neus* at that time shewed often to me in a
 ‘ boasting manner) wherein a Poyson was pre-
 ‘ pared for the King, after the Example of his
 ‘ *Father*.

To these Passages may be added likewise,
 the Concurrence of *Cardinal Richlieu*, §. 12.
 ‘ Things standing thus, there arrived at *Lon-*
 ‘ *don* from *Cardinal Richlieu*, Master *Thomas*
 ‘ *Chamberlain* his Chaplain and Almoner, a *Scot*
 ‘ by Nation, who ought to assist the College
 ‘ of the Confederated Society, and seriously to
 ‘ set forward the Business, to leave nothing un-
 ‘ attempted, whereby the first Heat
 ‘ might be exasperated : for which See Mr. Prinn’s
 ‘ Service he was promised the Re- Jus Patron. in
 ‘ ward of a Bishoprick. *Great Disc.* the Epist. to
 in *Prinn’s Rome’s Masterpiece.* the Reader.

Thus we have the Matter of *Fact* prov’d even
 to Demonstration, by Mr. *Prinn* an avow’d *Pres-*
byterian, that the *Papists* had actually a vast In-
 terest in the *Presbyterians*, even to the enkindling
 by their means the *Scottish War*, the *Fore-runner*
 of the *King’s, Kingdom’s, and Church of Eng-*
land’s actual Destruction for a time, according to
 the *Jesuits* original Project; from whence the
Broaching, and, what was worse, the *Toleration*
 of

of the most horrid *Sects* that ever any particular Church was infested with, over-run, or can be ; and so much for a touch of Mr. Baxter's *Veracity* ; so that it's apparent in the first place, that the Presbyterians were the *Jesuits* Tools, and really did their Work to a *Tittle*, by *breaking* the *Ice*, and letting in upon us an *Inundation* of all manner of *Blasphemous Antichristian Opinions*, and *Immoralities* that over-flow'd the Three Kingdoms ; so that no doubt is to be made from this *Matter of Fact*, but when the *Jesuits* have any Work to be done by them, they have *ways and means* to address themselves unto, and to insinuate themselves into them, as well as any of the less esteemed *Sects*, since by woful Experience we find they can, as occasion shall serve, agree in *eodem tertio*, to contrive by all manner of means, the Ruin of what they equally Envy and Malign, the Church of England. From which I shall infer, that the promoting *Animosities, Misunderstandings, causeless Separations* amongst us, is to *prepare and pave* the Way for *Popery*, and to do the Work of *Popish Emisaries* and *Jesuits*, and that the farther from the Church of England, the nearer to Rome ; and and that to *Tolerate* all manner of *Sects*, is the giving them, who *lurk* behind the Curtain and Rejoice at our *Divisions*, the greatest Opportunity of settling, what we make such hideous Outcries against, and pretend the greatest Abhorrence of, *Popery*. This hath been their grand Design ever since the Reformation, to gain a *legal Toleration* of all *Sects* whatever ;
thereby

thereby to *creep* in amongst the *Croud*, or if excepted, yet to have a fitter Opportunity to influence them, and to insil their pernicious Principles, as to *Politicks* and *Religion*, and to instruct and manage them in the surest Methods of *destroying* our *Church*. And which is to be observed, and never to be forgotten; This particularly was the Condition, [*viz.* a Toleration] upon which the *Popish Party* offer'd their utmost Assistance to King *Charles I.* to compose the *Scotch Troubles* [which themselves had blown up and fomented, as hath been prov'd,] and to settle him in his Throne in Peace, to permit an Universal Liberty for the Exercise of the *Popish Religion*; because so the *Papists* hoped their Affairs [*i. e.* the Extirpation of the Reformed Religion amongst us] would succeed according to their Desire. Large and partic. Discov. in Mr. *Prinn's Rome's Masterp.* §. 10. p. 18.

By this I hope, it's plain, even to a Demonstration, that the *Presbyterians* were the first *Sect* the *Jesuits* and other *Popish Priests* address'd themselves unto, in order to bring *Church* and *State* into the utmost Confusion amongst us; to alter the Government by taking off the King, then to erect a Common-wealth, or at least to discard the Royal Family, and set up an Elective Monarchy, and if possible, by these *Diabolical* Methods and most Accursed Experiments, to try once more for Popery.

Now

Here it will not be improper to Transcribe part of Pope Pius V. his Bull giving ample Encouragement to such unchristian and abominable Undertakings;

‘ We further will
‘ and authorize the Wise and
‘ Learned of our Ecclesiasticks,
‘ expert in Divine Service, to
‘ labour, endeavour and devise
‘ all manner of Devices to be
‘ devised, to abate, assuage
‘ and confound those Heresies
‘ repugnant to our Sacred Laws,
‘ that thereby these Hereticks
‘ might be either recall’d to
‘ confess their Errors, &c. or
‘ that a total Infamy may be brought upon them and their Posterities,
‘ by a perpetual Discord and Contention amongst themselves,
‘ by which means they may either speedily Perish by God’s Wrath,
‘ or continue in Eternal Difference to the Reproach of Jew, Turk,
‘ Heathen, nay to the Devils themselves. Given at Rome, 6. Id.
Maii.

Fox Firebrands.
pt. 2. p. 41.

Primo Pontif.
Pius Quintus,

To this purpose I shall here recite a Famous Passage out of *Campanella de Mon. Hisp. c. 25.* which I must supply too out of *Anthony Egane*, in his *Romanists Designs detected*, p. 13. (not having *Campanella* by me) for the promoting of the *Spanish* Interest in Queen *Elizabeth’s* Days, which indeed was the Plat-form of our *Jesuits* Proceedings, in a great measure, during the late Civil Wars. (1.) ‘ Above all, to breed
‘ Dissentions and Discords among our selves
[which they have effectually done by setting
on the Old *Sectaries*, and by inventing New Heresies.] (2.) ‘ By
‘ reducing them from an *Hereditary*
into

Egane’s *Rom.*
Designs, p. 13.

' into an *Elective* Kingdom, or into the Form
 of a *Common-wealth*. (3.) By stir-
 ring up the *Irish* to a *Rebellion* or
Revolt, *Egane*, p. 16. [which hath
 been actually done since:) and
 whereas Mr. *Prinn* cites *Campanella*,
 thus writing of *Ireland*, p. 207. ' *Quod in Regno*
 ' *illo seu Insula Catholicis maxime Monachi Ordinis*
 ' *Francisci summopere deamentur*, &c. com-
 ' paring (saith he,) the late mon-
 ' strous Increase of Jesuits, but
 ' especially of these Fryars and
 ' Monks in *Ireland*, before the
 ' Wars broke forth, in which they
 ' were most active, as I have elsewhere disco-
 ' vered ——— by undeniable Evidences, to
 ' to which I refer the Readers, and then com-
 ' pare them with the late extraordinary Growth
 ' of *Anabaptists* and *Quakers* throughout *Ire-*
 ' *land*, who have over-spread that Kingdom
 ' since the Wars there, by means of those *Jesu-*
 ' *its* and *Franciscan Capuchin Fryars*, who turn'd
 ' disguised *Anabaptists* and *Quakers*, to under-
 ' mine our Church, Religion, Ministers, and
 ' seduce the People under those Disguises, with
 ' more freedom, safety, countenance, success than
 ' ever they did formerly by any other Policies,
 ' or the open profession of Popery, we may
 ' doubtless conclude, that they are the *Original*
 ' *Erectors*, the *Principal Ringleaders*, *Fo-*
 ' *menters* of these increasing Sects.

Prinn's New
Discov. of some
Rom. Emissa-
ries, p. 10.

Hidden Works
of Darkn. p. 93.
 100, 101 to
 214. 208 to
 258.

Prinn's *New Disc.*
of some Romish Emis-
saries, &c. printed
 58. p. 10.

To this Passage I shall add another of his very Material, which may give greater Light into their *Plots* and *Designs*, in his *Epistle to the Reader*, in his *Jus Patronatus*, printed 1654. ———

‘ The chief Particulars whereof, in respect of
 ‘ Religion, are (saith he) to put all *Churches*,
 ‘ *Colleges, Lands, Rectories, Tithes, Revenues*,
 ‘ into keeoffees-Hands; to allow only Arbitra-
 ‘ ry Pensions out of them, to Ministers and
 ‘ Scholars for their Maintenance, and convert
 ‘ the rest to other Uses: to erect *Itinerary Pre-*
 ‘ *dicants* fixed to no certain places, instead of
 ‘ Parochial Ministers [see the sad and most
 Scandalous Project represented to the Life, in

Mercur. Cambrobri-
tan. 1652.

the *Gemit. Ecclesiæ Cambrobri-*
tannicæ, and, a true and perfect
Relation of the whole Transaction
concerning the Petition of the Six Counties of
South-Wales, &c. both printed in the Year
 1654,] allowed and chosen only by a Select

Walson's *Quodlib.*
 p. 92, 93. 144. 385.
 Will. Clark, *his*
Reply to Parsons Li-
bel, f. 74, 75.
Campan. de Mon.
Hisp. c. 18, 19, 23,
 25, 27.

Committee, not presented by
 our Patrons. ‘ To broach old
 ‘ Heresies and new Opinions
 ‘ in Religion, by Jesuitical
 ‘ Emissaries and Seminaries in
 ‘ all places; to sow the Seeds
 ‘ of Schism and Divisions, not
 ‘ only in Divinity, but like-
 ‘ wise in Philosophy, and all other Arts and
 ‘ Sciences, to distract and divide us, to pro-
 ‘ mote and cry up the Study of Astrology, to
 ‘ alienate

' alienate Mens Minds from Religion and
 ' Piety ; to set up new Orders, and Sects, and
 ' Religions ; to *procure a general Toleration* of
 ' all Religion ; to revile and disgrace our antient
 ' Ministry, and Ministers ; question all antient
 ' Truths, Principles of Religion, and Articles of
 ' the Creed ; which *Johannes Bapt. Poza*, and some
 ' other *English* and *Spanish* Jesuits have done ; as
 ' you may read at large in, *Societatis Jesu nova*
 ' *Fidei Symbola. Et in impia, scelerata, & hor-*
 ' *renda Anglicorum & Hispanicorum Jesuitarum*
 ' *Censura in Symbolum Apostolorum*, Printed 1641.
 ' at the End of *Alphonfi de Vargas Toletani Re-*
 ' *latio ad Reges & Principes Christianos, de*
 ' *Strategematis & Sophismatis Societatis Jesu, ad*
 ' *Monarchiam Orbis Terrarum sibi conficiendam.*
 ' Out of which, *all* the blasphemous, mon-
 ' strous Opinions and Heresies, have been ori-
 ' ginally extracted and vented by the Jesuits,
 ' under other disguises ; as those who compare
 ' them, may at first discover. *Prinn's* first Epi-
 ' stle to the Reader before his *Jus Patronatus*.

But to take a more *general Survey* of their
Grand Plot, in reference to the *State*, as well as
 the *Church* and Religion, I shall present the
Reader with another Passage of *Mr. Prinn*, who
 made it a great part of his Business to trace
 them in those most wicked and horrid Times.

' What their Designs have been to change and
 ' ruine our Monarchy, Kingdom, Government,
 ' Laws, State, you may read at large in *Cam-*
 ' *panella de Mon. Hisp. c. 25. 27.* *Watson's Quod-*
 ' *libets* especially, p. 309, to 334. *Rome's Ma-*

‘ *ster-Piece, Hidden Works of Darkneſs brought*
 ‘ *to Publick Light, and my Speech in the Par-*
 ‘ *liament.* Take the Main of all in the politick
 ‘ Instructions of the *Arch-Machiavelian Cardinal*
 ‘ *Richlieu*, who after he had (by the Jeſuits
 ‘ and Popes Nuncio’s Aſſiſtance) *raiſed the firſt*
 ‘ *Wars between England and Scotland*, promo-
 ‘ ted, fomented the horrid *Rebellion in Ireland*,
 ‘ and *ratified an unnatural Diviſion and War* be-
 ‘ tween our *King and Parliament* in his Life, re-
 ‘ commended theſe Instructions to the *French*
 ‘ *King*, and *Mazarine* his Succeſſor, at his Death
 ‘ 1642, ſince publiſhed by *Conti de Galeazzo*
 ‘ *Gualdo Priorato*, in his *Hiſtoria*, Part 3. &c.

‘ page 175, 176. That above all things
 ✕ ‘ He, the *French King*, ſhould endeavour
 ‘ to keep the Government of Great Britain
 ‘ DIVIDED and DISUNITED, by Upholding
 ‘ the *weakeſt Party*, that the other might not
 ‘ make it ſelf powerful; Reducing the Three
 ‘ Kingdoms of *England, Scotland, and Ireland*,
 ‘ to be DIVIDED, either by NOMINATING
 ‘ other KINGS, or by Reducing it to a *Common-*
 ‘ *wealth*; ſo to order it, That it may not be
 ‘ *entirely One, but Divided.* ——— ——— ———

‘ ——— And then concludes in theſe Words, ‘ How
 ‘ ſucceſſfully theſe Plots have been purſu’d, we
 ‘ we all viſibly behold and feel by ſad Experi-
 ‘ ence.

‘ ——— And may I not add, That whereas he ſaw
 but one Particular of this *Advice* accompliſhed,
 we that are now living have ſeen almoſt the
 Whole of the remaining Part ſucceſſively put in
 Pra.

Practice: The *Jesuits* having the *Honour* of the Project, and our *Señtaries* to be the *Instruments*, the *Paws*, the *Forlorns*, the *Executioners*, the *Jack-Ketches* to that crafty and accursed *Generation*, ever since *Powder-Plot*, in all the *publick Disturbances*, *Seditions*, *Rebellions*, and *Changes* of Government; and in all the *Alterations* that have been attempted upon our *Church* and *Religion*, in these three Kingdoms, to this very Day.

To evidence and confirm this Observation, many Instances might be produc'd of the unwearied Diligence and Activity of the *Jesuits*, and other *Orders* of that Church, during the whole Progress of the late most *barbarous Civil Wars*, As in particular, (which must not be omitted in this Place) 'There is
' a notable Story Printed, call'd the
' *False Jew*, wherein is express'd his
' *Design* and his *Discovery*, how that
' he was sent over from *Rome* by a
' special Order from the *Jesuits*, and with personal
' *Uñction* from the *Pope*; and how, one
' while, he was to have come over under
' *Notion* of a *Taylor*, with *Direction* to joyn with the
' *Anabaptists*, and to preach *Notions*, [*Heresies*,
' &c] but now he came over under the *Pretext*
' of being a *converted Jew*, being an excellent
' *Hebriacan*, and *circumcis'd* at *Rome* for that
' purpose; ---- and in that Relation you shall
' find he join'd with the *Anabaptists* at *Wrexham*
' and was rebaptiz'd by them, where he preach-
' ed *Notions* amongst them: Amongst others

*This Story of
Ramsey, the
Scotch Jesu-
it and pretend-
ed Jew, was
printed 1653.*

' this was one, That that Place, *Luke 17. 12.*
 ' where tis said, *the Kingdom of God is within*
 ' *you*, he gave this as the most proper Sense of
 ' the Original, *viz. The Kingdom of God is*
 ' *so within you*, in that it is not without you
 ' in Forms and Ordinances. [Observe by the
 ' way, the Jesuit preaching up *Quakery* imme-
 ' diately after he was dipt; just converted to
 ' *Anabaptist*, and instantly starting up a *Quaker*;
 ' so naturally does *Anabaptism* tend or lead to
 ' *Quakery*.] With which Interpretation [this
 ' Devil of a Fellow] he said, Lieutenant *Hob-*
 ' *son*, a Teacher among the *Anabaptists*, was
 ' mightily taken. Another Design
 ' of this Deceiver was to bring the
 ' Authority of our Translation of
 ' the Scripture into Question, and
 ' and prevail'd so far, that some of
 ' them entertain'd Scruples about
 ' it; but now the Design is new
 ' moulded, and now not *Translation* only, but
 ' *all outward Scriptures* must be *denied* and *reje-*
 ' *ected*: And these Men (*viz. the Quakers*)
 ' can from their infallible Spirit, make *New*
 ' *Ones*.

V. Farmer's
great Mystery
of Godliness,
and Ungodli-
ness. P. 77,
78. Printed,
1655.

It were too tedious an Undertaking to al-
 lege here all the Instances of *Jesuits* Heading
 and Dictating to our *Anabaptists*, *Quakers*,
 and other *Sects*, (which may be farther enlarg-
 ed upon in another
 Place) and therefore
 I shall only revive your
 Memories, by present-
 ing

However, I shall here insert
 some few Instances more, for the
 further Confirmation of what
 hath been said already: As first,

ing unto you some more of these *Advices and Policies* of these Grand Architects of all Manner of Villanies, with some few *Matters of Fact* thereupon, and so take my leave of this most seasonable, tho' odious and most horrid Subject.

of one Harper, who, about the Year 1584, preached after a Puritanical manner in the Town of Norwich. Foxes & Firebr. Part 2. p. 58. Then Dr. Thomas Ramsey, said to be a Lay-Jesuit at least, who several times own'd himself, That he had preached sometimes in an Independent Shape, other times in an Anabaptist and Quaker's Shape, and had the Pope's Bull for what he did. Id. p. 94. One Jackson, a Clergyman of the Church of Rome, for several Years past, viz. Ann. 1668, 1669, and 1670, preached within, and about the Country of Limerick, amongst the Nonconformists of those Parts Id.

p. 107. But to see how zealous the Jesuits were to propagate Anabaptism, take this Specimen from a Letter that was entred in the Society of Jesus at Paris, a Copy whereof was sent to Archbishop Usher, 1652.

' It is not ripe enough as yet to set Anabaptism a madding at this time, but rather set Enmity and Variance between Sir John Presbyter--- and the Independent.——We have sent private Intelligence unto Patient [Fleetwood's Chaplain in Ireland, and a great Dipper of the People, &c.

' The Anabaptists increase a-main, and Peter Pain, who was lately discovered, hath fled from those Parts, and is gone into Yorkshire, where he goeth now under the Name of T. C. Look into the Licence-Book, and you will know under what Names he was to go in case of Discovery, Foxes and Firebr. Part. 3. p. 1.

' Francis Throgmorton, being condemn'd for High Treason,——before his Execution,——confessed, That there were in England above a Dozen, that he knew, who were permitted to preach by the Jesuits Licences, purposely to breed a Faction in these Dominions Foxes and Firebr. Part 2. p. 61.

Add to these that of Oliver's, in his Speech in the Painted Chamber, Sept. 4. 1654. (who knew as well as any Body) ' That [there] were Multitudes of Romish Emissaries and Vermin, [then] residing and wandring up and down freely amongst us, to seduce and divide the Ptole, by setting up new Sects, and separate Congregations, in all places, and broaching new Notions and Opinions of all sorts, or old Heresies and Blasphemies, not saying Masses, praying to Saints and Images, or crying up the Pope's Supremacy, &c. as heretofore, Foxes Firebrand, Part 2. page 144.

One Piece of *Advice* they have given, and most zealously, was (and is to this Day) to *root out Episcopacy*. Thus *Contzen* in his *Politicks*, ‘The Doctors and Leading-Pastors must be put out ——— when the Leaders are down, all will submit. ——— How easie is it in *England* to bring the *Puritans* into Order, if they be forc’d to approve of *Bishops*, &c. *Fair Warning*, Part 2. p. 30.

The *Jesuits* crept into all Societies, and acted all Parts.——They set up Persecutions and Clamours against *Bishops*, and the ablest Ministers of the Land; (for it was the Papists that set up the Opposition against *Bishops*, as appears by *H. Sibthorp’s* Letter to *F. Medcalf*, who saith, *And now they are pulling down that Wall, which at once adorn’d and defended their Way*, I mean their Government; *their Vineyard* (as they use to preach) *is laid waste, and the wild Beasts of the Forest* (you know whom they mean) *may enter in.* *Fair Warning*, Part 2. p. 5.

Of this Matter of *Faith*, the truly Learned, and most deservedly Judicious, Bishop *Saunderson* was thoroughly convinc’d: ‘Possibly, says he, it will not please them, but I must speak it out, both for the Truth’s sake and theirs, viz. That themselves (i. e. the Sectaries) are in Truth, tho’ not purposely and intentionally, yet really and eventually the great Promoters of the *Roman* Interest amongst us, and that more Ways than one: First, by putting to their Helping Hands to the pulling down *Episcopacy*. Its very well known to many

many, what rejoicing that Vote brought to the *Romish* Party: How even in *Rome* it self they sung their *Io Pæans* upon the Tidings thereof, and said triumphantly, *Now the Day is ours, now is the fatal Blow given to the Protestant Religion in England.* They who, by conversing much with that Nation, were well acquainted with the fiery turbulent Spirit of the *Scottish* Presbyterians, know as well how to make their Advantage thereof, and handled the matter with so much cunning, by sowing their Discontents under hand, till they had fram'd them, and by their Means some of the same Party here to become the first Instruments for the carrying on of their great Design. And this I verily believe was the Master-piece of the whole Plot: They could not but foresee,---That if the old Government, a main Pillar of the Building, was once dissolv'd, the whole Fabrick would be sore shaken, if not presently shatter'd and ruin'd.---And when the Waters should be sufficiently troubl'd and muddied, then would be their Opportunity to cast cast in their Nets for a Draught. Bishop *Sanderson* cited in *Fair Warning*, Part 2. p. 24.

Second Advice; 'You will do well to make it appear under-hand, how near the Doctrine and Discipline of the Church of *England* comes to us, how willingly their Articles would be interpreted in a Catholick Sense, at how little distance their Common Prayer is from our Mass, whereby you may persuade the World, That the Protestant Religion is weary of it self, and

the wisest and ablest Men of that Way, are so moderate, That they would willingly come over to us, or at least meet us half Way;

hereby the more staid Men will become odious, and others will run out of all Religion for fear of Popery.

Letter from Seignior Bellarmine to Father Young, dated April 16. 1662. second Part of Fair-Warning, p. 62.

To this purpose, Heth, a Jesuit, in the Eleventh of Queen Elizabeth, asserted be-

fore the Bishop of Rochester, That there were no set Forms [of Prayer,] own'd that he had labour'd to refine the Protestants, and to take off all Smacks of Ceremonies, that in the least tend to the Romish Faith. This Heth, in particular, had receiv'd Orders from his Superiors to propagate Anabaptism here, in a Letter dated from Madrid, October 26. 1568. of which I shall here insert an Abstract. Brother, the Council of our Fraternity have thought fit to send you David George, Theodorus Sartor, and John Hutts, their Collections, which you may distribute wherever you may see for your purpose, according to the peoples Inclinations: These Mixtures, with your own, will not only a little puzzle the Understandings of the Auditors, but make your selves famous.——Hallingham, Coleman, and Benson, have set a Faction among the German Hereticks; so that several who have turn'd from us, have now deny'd their Baptism, which we hope will soon turn the Scale, and bring them back to their old Principles, &c. Nalson's Collect. Vol. 1. Introduct. p. 45.

Searching his Lodgings, among other Things they found a Bull, dated the first of Pius V. to preach what Doctrine that Society pleas'd for the Dividing of Protestants, particularly naming the English Protestants by the Name of Hereticks: In his Trunk were several Books for denying Baptism to Infants, &c. p. 47.

So that hence it is evident who were the first Propagators of Anabaptism in England, and for what End; why, to bring them back to their old Principles, to Popery again: And hence appears upon what Forge the Dissenters Objections, Arguments, against our Episcopacy, Ceremonies, Liturgy, were first hammer'd; and withal it ought to be noted. That they have succeeded better against us by this Covert under-hand Dealing, in playing the Sectaries upon us, than by all their Volumes of Arguments, by all their Suarez's, Becanus's, Bellarmine's whatever.

And thus these sort of Men very early lick up the Slaver of the Jesuits, and other Missionaries of the Church of Rome. For we

This

find that one Faithful Commin, a Friar of the Order of St. Dominick, most zealously preach'd up these Objections and Novelties about the Nation, in the Year 1567, in the Ninth of Q. Elizabeth, rail'd against the Pope, pretended to the immediate Dictates of the Spirit, and insisted much upon Tenderneſs of Conſcience, was famous for his Gift of extempore Prayers, told his Auditors that Spiritual Prayer was the chief Testimony of a true Protestant, and that the Set-Form of Prayer in England was but the Maſs tranſlated. But that which was very remarkable of this Commin, was, That after having been carried before the Queen and Council, and his farther Examination being adjourn'd to another Day, upon his giving Bail, &c. the ſaid Commin made his Eſcape, got over immediately to Rome, where Pope Pius Quintus order'd him to be clapp'd up into Priſon; but that Commin writing to the Pope, that he had ſomething of Importance to diſcover, &c. the Pope ſent for him the next Day, and as ſoon as he ſaw him ſaid, Sir, I have heard how you have ſet me forth, and my Predeceſſors, among the Héreticks in England, by reviling my Perſon, and railing at my Church: To whom Commin reply'd, I confeſs my Lipps have utter'd that which my Heart never thought, but your Holineſs little thinks I have done you a conſiderable ſervice notwithstanding, &c. to which the Pope return'd, How? Sir, ſaid Commin, I have preach'd againſt Set-Forms of Prayer, and I call'd the Engliſh Prayers Engliſh Maſs, and have perſuaded ſeveral people to pray ſpiritually, and extempore; and this hath ſo much taken with the people, that the Church of England is become as odious to that ſort of people whom I inſtructed, as Maſs is to the Church of England; and this will be a Stumbling-Block to that Church, whiſt it is a Church: Upon which the Pope commended him, and gave him a Reward of 2000 Ducats for his good Service. Nalf. Col. Vol. I. Introduct. P. 42, 43.

This we all know hath been their *grand Artifice* for many Years paſt, and by which they did infinite Miſchief to our poor Church: But by the way obſerve, This was a *Slander* and *Lie* put into the Mouths of our *Sectaries* by the *Jesuits* and other Orders of the Church of Rome, meerly to create Prejudice, without any manner of Truth in it. None of our Enemies could ever properly fix *Popery* upon our *Liturgy*, *Articles*, &c. *Omne Simile non eſt idem*, every like is not the ſame: They might with as much
Inge-

Ingenuity charge the *Creed*, and *Lord's-Prayer*, and the *Holy Scriptures* themselves, with *Popery*. It's true, in the *Reformation* we retain'd the *Catholicism*, and rejected the *Popery*; the pure *Antiquity* we pick'd and cull'd, and cast away the NAUSEOUS and FULSOME NOVELTIES; and this indeed, whether they will or no, take it how they please, we care not, we do most justly call *Popery*. I hope none are so ignorant as to aver, that *Popery* and *Catholicism* are convertible or equivocal Terms, any more than *Chastity* or *Whoredom*; or to say, all the *Prayers*, and all the *Articles* of Christianity, in use, or profess'd by the Church of Rome it self, are *Popery*. Thanks be to God, we are able to maintain the *Liturgy*, *Doctrine*, and *Discipline* of the Church of England, against all the *Papists* and *Sectaries* (amongst us at least their *Brats* and *Forlorns*, they send out to picqueer with us) of the whole World, and prove the *Antiquity* and *Universality* of all our *Doctrines* and *Discipline* beyond the *Times* of *Popery*, or by the Testimony of the Church Catholick, (before *Antichrist*, in the *Fanatick* Sense, had a Being in the World, or was born.) But this hath been the main Outcry of our *Sectaries*, and as silly and false as it is, (by our *Pulpit Bell-Weathers*, whether the *Sectaries* without, or our *Grave Low-Church-Men* forsooth, of as little *Learning*, as common *Honesty*, and true *Piety*) hath been a main Ingredient in our Church's *Ruin*, and without an extraordinary Repentance, and Mercy of God, hath doubtless been
manag'd

manag'd, to the eternal Loss of *Myriads* of Souls by these *Self-interrested, Self-Lovers, empty Populasters, and Belly-Gods*.

A *third* Advice is this ; ' It were well if you ' took all just Occasion to make it plain to the ' People, That there is *no Ordination or Successi-* ' *on of Bishops, Pastors, and Ministers in Eng-* ' land, and that they who are pretended *Bish-* ' *ops and Ministers, are either worldly and care-* ' *less on the one hand, or so factious on the o-* ' *ther hand, that it were well they were re-* ' *moved* ; however it were well the People ' should be taken off from them, by a clear ' Discovery of their Unworthiness. *Bellar-* ' *mine's Letters cited in Fair Warning, Part 2.* ' p. 64.

Obs. I. Observe (1) from whom all our *Sectaries* have taken up this Argument against our *Priesthood* or *Ministry* : Is it not as clear as the Sun at Noon, how busie these *Romish* Emis-saries have been amongst our *Sects* ; nay, that they are the very *Soul* that actuates and influ-ences our grand Body of *Sectaries, wholly and in every Part* ?

Obs. II. Observe, again, the foolish and malicious Zeal of these *Politico's*, to *defile* their own *Nest* merely to defile others ; that they don't value their own Honour, nor care what *Odium* they reflect upon themselves, or how they expose themselves, meerly for *Mischief's* Sake to others.

Obs. III. Yet in the *third* Place, I desire it may be remark'd, without particularly insisting upon

upon a thorough Confutation of this Objection, which hath been over and over baffl'd by *Arch-Bishop Bramhal*, *Mason*, *Bishop Fern*, and a many others, that for this Reason we can vindicate our *Ordinations* better than they can theirs, (which must be null, if ours be, infallibly) because their innumerable Schisms by Antipopes, &c. for many Years uninterruptedly, and very often, yet never (as I can recollect, or have observed) have affected our *Orders* in the times of our *Vassalage* to that *See*; our *Ordinations* being always (to the best of my Memory) perform'd here at Home: so that I am inclin'd to be of the Opinion, That there's not a particular Church in the World now in being, that hath been less affected with *Schism* than ours, or less liable to any Objection from the *Nullity* and *Invalidity* of *Ordinations* or *Consecrations*, and *None* more than *Theirs*; as their own *Mr. Savage* hath sufficiently prov'd in his *Nullity of the ROMISH PRIESTHOOD*, which I think, was never attempted to be answer'd by any of the *Zealots* of that *Communion*.

(4.) Yet fourthly, granting their Charge to be really true, it's the Height of *Impudence* for them, or our *Sectaries*, to make this Objection against us; Tho' they may say something for theirs, I am sure our *Sectaries* have not a Syllable to urge upon their Account; as, I trust in God, I have satisfactorily prov'd in the subsequent Discourse.

(4.) Now comes in a *fourth Advice* of the
afore-

afore-mention'd *Contzen*, to procure a *Toleration*;
 ' Some (says he) must be suborn'd to beg im-
 ' portunately of the Prince for Liberty to exer-
 ' cise their Religion, and that with many and
 ' gentle Words, that so the People may think
 ' the Prince is not inclin'd to Novelty, but only
 ' to Lenity; in *Fair Warning*, Part 2. p. 30.

Yes, yes, 'tis *Toleration*, that's the *Trojan Horse*,
 that's to let in all manner of *Evils*, and *Hell* it
 self loose upon us. 'Tis this that our *Sinons* con-
 tended for, even unto Blood, for many Years
 before 41, and labour'd for tooth and nail, for near
 30 Years since the Restoration. 'Twas for the
Refusing this hellish Liberty for *Dissenters* for-
 sooth, as well as for the *Papists*, that Charles I.
 of most blessed Memory, lost his *Three Crowns*
 and his *Life*: The Popish Party struggling so
 hard for it, argues the *imminent* Danger of it to
 the *Establisht Religion*, as well as the superlative
 Wickedness of the thing it self upon all Manner
 of Accounts, and the unspeakable Advantage
 and Encouragment it gives to *Popery*, or it's im-
 possible they should ever be so eager for it, or
 their *Spawn* our Sectaries, as most direful Expe-
 rience hath sadly convinc'd us.

Now, What hath been the Effect of this Li-
 berty, but the *Propagation* of all manner of *He-
 resies* and *Immoralities*, the *starting up new Opi-
 nions* every Day, the *Blaspheming* of God, *Con-
 tempt* of his *Ordinances*, and *publick* as well as
private Worship, and the *Subversion* of all *Reli-
 gion*? The giving these *Jesuits* all manner of
 Opportunity of *propagating Popery*, *multiplying*
Heresies

Hereses and Divisions, with a thousand times greater Safety than in 1627, tho' then arriv'd to so high a Pitch of Confidence and Security, as tickling themselves with the Thoughts of our Misery, and Approach of our Ruin. 'I cannot but laugh, (saith an *Atheistical Jesuit* in his Letter to the *Father Rector* at *Bruxells*, 1627, found in the *Jesuit's College* at *Clerkenwel*. *Egan's Rom. Designs detected*, p. 4.) to see how some of our Coat have accoutred themselves, you would scarce know them if you saw them; and 'tis admirable, how in Speech, in Gesture, they act the *Puritans*. The *Cambridge* Scholars, to their woful Experience, shall see we can act the *Puritans* a little better than they can do the *Jesuits*. They have abus'd our sacred Patron *St. Ignatius* in Jest, but we'll make them smart for it in Earnest. [*] I hope you'll

[*] *This jolly Fellow sure had quite forgot the Story of some of his Fraternity. Whilst five Jesuits at Prague, were Playing [or acting] the Devils, a sixth real Devil came from Hell into their Company, and so hugg'd one of them, that he died within three days after.* Lud. Luc. p. 17. *Proph. Hildeg. fulfill'd*, p. 61. cited in *Pyrotechnia Loyolana*, p. 66.

excuse my merry Digression, for I confess unto you, I am at this time transported with Joy, to see how happily all *Instruments* and *Means*, as well great as less, co-operate unto our Purposes. —

Another remarkable Story of their Acting, worth setting down in this Place, which was thus: We find Mr. Wadsworth did depose in Writing, & vivâ Voce, at the Lord's Bar, That one Henry, alias Francis Smith, alias Lloyd, alias, &c — before the Scottish Wars, did tell him in Norfolk — That the Popish Religion was not to be brought in here by Disputing, or Books of Controversie, but with an Army, and with Fire and Sword. And when, according to

this menacing Detemination of R. Smith, the Jesuits had fomented a War
 betwixt England and Scotland, 1639. it seems, upon their Solici-
 tations, the King of Spain had provided a New Spanish Armado
 and Land-Army of old Soldiers, to invade the Western and South-
 ern Parts of England, when the Forces and Ammunition were
 drawn into the Northern Parts against the Scots, which Design was
 broken and detected by the Hollanders unexpected Encounter of their
 Fleet on the English Coasts, and the Pacification in Scotland; which
 appear'd by the Confession of an English Pilot in that Navy on his
 Deathbed, mortally wounded in the first Fight, to an English Mini-
 ster and others, to whom he reveal'd it out of Conscience; [Pyro-
 tech. Lyol. p. 118.] as also by some Letters and other Evidences,
 and by a Pamphlet made and printed by the Jesuits, 1640. in which,
 among other Passages enter'd in the Parliament Journal, Nov. 14.
 1640. there was a particular Prayer, for the holy Martyrs which
 suffer'd in the Fleet sent against the Hereticks of England, 1639.
 With this Net, the Papiests must fish in troubl'd Waters. To
 which purpose, the Pope's Nuncio, with the secret College of Jesuits
 in Queen-Street, summon'd a Convention of Jesuits, having got se-
 cretly into private Pay an Army of 7000 Papiests; upon which, the
 Fathers of the Society were so confident of Success, that in the
 Jubilee 1640,—at Aquisgran, or Aken, in their publick Hall they
 had an Interlude, which they invited People to by printed Tickets,
 signifying the Triumph of the Popish Church of Rome, by Pageants
 brought upon the Stage, subduing all her Enemies till that Day by
 their means. But in their Follity, when two Armies came in, one
 of Jesuits and Papiests, another of the Protestants, ready to encounter,
 a Jesuitical Actor, in the Habit of a Mass-Priest, comes in divining
 Success to the Popish Army, praying for it with an affected Devo-
 tion, and solemn Invocation (or rather Prophanation) of God's
 Name; upon which the Popish Army of Actors, as certain of the
 instant Victory, utter'd these Words, (as their Parts directed them)
 with a loud and reiterated Voice and Shout, Pereat, pereat, quis-
 quis est Hostis Ecclesiæ; i. e. Let him perish, let him perish, who-
 ever is an Enemy to the Church: At the Repeating of which
 Words, a great part of the Stage on which they acted, together with
 the whole Popish Army, (not one Soldier or Captain excepted)
 fell to the Ground immediately, while their feigned Enemies (perso-
 nating the Protestants) were left standing on the other part of the
 Stage which fell not at all. With this sudden Fall many of the
 Popish Army were bruised in pieces, with the Beams of the Stage
 falling upon them, who through Pain and Horror needed no Monitors
 to silence their Outcries: Others, with broken Limbs, were car-
 ried to the Chirurgeon's; and the rest, confounded with shame,
 crept away secretly under the Vail (p. 120) to their Lodging,
 So this Ignatian Play ended in a real unexpected Tragedy, and
 a real Rout of the whole pretended Victorious Popish Army of

‘ the Jesuits ; and the Scottish Wars that Year (which they so much depended on) through God’s Mercy, concluded in a blessed Peace and Union betwixt both Nations. *Pyrotech. Loyol. p. 120.* citing this whole Passage out of Mr. Prinn’s *Hid. Works of Darkn. p. 109, 144, 170, 171. Comp. Hist. p. 443, 449, 450, &c.*

-----A merry Fellow indeed ! to make sport with *Evil* of their own devising and procuring, to rejoice at the Success of *Iniquity*, and at the eternal Ruin of Souls ; for, by the way, he here laughs at their *Acting* and *Propagating* of *Schism*, *Heresie*, *Rebellion*, *Hatred*, *Revenge*, the turning *Christians* from the true Faith to the *Doctrines* of Devils, teaching Men to violate the *Commandments* of Christ, leading them into the *Broad way* for *Hell* and eternal Perdition. If this be the proper, catholick, genuine Way to reduce Men to the Church, as they pretend, then the Way to Heaven must be a By-Way of Hell, and it’s necessary to become an *Infidel*, or *Heretick*, or what is worse, an errant *Jesuit*, to be a probable *Christian* : I might instance in many of their *Advices*, *Rules*, *Policies*, had I Time or Room.

I shall in the next place shew by some more *Matters of Fact*, what grand Influence these *Jesuits*, &c. have had upon the *State*, during the late *Civil Disturbances*.

[I.] The *Murther* of the *King*, from what hath been said hitherto, appears to be *their Act*, according to that old *Maxim*, *Quod facis per alium*, &c. because their *Project*, their *Counsel* : So that as the Author of the *Pyrotech. Loyolana*, ‘ Who ever were the *Instruments* about the Cut-
ting

‘ting off King Charles I. the *Jesuits* have been
 ‘justly counted to be the *principal Agents*.----
 ‘----Therefore ’tis absurd to impute that Acti-
 ‘on to *Protestants* as *such*; whoever were the Ex-
 ‘ecutioners, ’twas agreed so in the Council of
 ‘*Jesuits*. So that it can be no Imputation to the
 ‘*Protestant Religion*, [and all the *Malice of Hell*
 to be sure cannot fix it on the *Church of England*,
 whereof (properly speaking) there was not one
 single Member, truly principled according to
 the *Church of England*, and keeping actual Com-
 munion with her, then in the Army or Parlia-
 ment, that had any hand in it] which (above
 all the Reform’d Churches in *Europe*) abhors
 the *Jesuits* Principles and Practices; as Dr. *Du-*
Moulin hath solidly vindicated, the Sincerity of
 the Protestant Religion [in general, and of the
 Church of *England* in particular,] upon that Ac-
 count, against the fictitious *Philanax*

Anglus. Answ. to Pap. Apol. p. 56, 57. Father
Sambraß.

Besides, therein he declares, amongst
 other Things, to this effect: ‘The *Roman*
 ‘Priest and Confessor is known, who upon
 ‘Cutting off the *King’s Head*, FLOURISHED
 ‘HIS SWORD, and said, NOW THE
 ‘GREATEST ENEMY THAT WE P. 58.
 ‘HAD IN THE WORLD IS GONE.

‘And there were other *Jesuits* on horse-back,
 ‘did so too; as is credibly reported. The Do-
 ‘ctor adds, from a Gentleman of good Credit,
 ‘a notable Passage at *Roan*, of jesuited Persons
 ‘rejoicing there upon the News of the King’s
 ‘Death, and saying, We have kept our Word

[b]

‘to

‘ to him, since he would not keep his to us,
 ‘ p. 60. as if the King had made a promise to
 ‘ them ; which the Doctor says is most false, of-
 ‘ fering to make good, when Authority shall
 ‘ require it, That a select Number of *English*
 ‘ *Jesuits* were sent from their whole Party here
 ‘ in *England*, first to *Paris*, to consult with the Fa-
 ‘ culty of *Sorbonne*, then altogether jesuited, to
 ‘ whom they put this Question in Writing, That
 ‘ seeing the State of *England* was in a likely Po-
 ‘ suture to change the Government, *Whether it*
 ‘ *was lawful for the Papists to work the Change by*
 ‘ *taking away the King?* Which was answered
 ‘ affirmatively. Upon this, thirty Jesuits were
 ‘ met betwixt *Roan* and *Diep*, going to *England*
 ‘ with Endeavours to be *Agitators* (they said)
 ‘ in the *Army*. At *Paris* the *Scarlet Jesuit*,
 ‘ who would have the *English Lady* he had pro-
 ‘ selyted, to rejoice at the King’s Death, di-
 ‘ stasted her with the *Popish Religion* upon that
 ‘ Score, so that gave her Grace to be no more of
 ‘ it, &c. p. 61. It seems also there was great Joy
 ‘ in the *English Seminaries* abroad, and here at
 ‘ Home, Mr. *White* and others were *Applauders*
 ‘ of the *succeeding Government*. *F. Brett* was for
 ‘ the *prevailing Power*, (p. 62, 64.) under which
 ‘ they got from the Top of the House of Lords
 ‘ two of the *Gunpowder Traitors* Heads, which
 ‘ we may here in time use as holy Reliques
 ‘ shrin’d up in Gold and working Miracles.
Pyrotechn. Loyol. or the Fiery Jesuits Temper
 and Behaviour, p. 121, 122.

(2.) Secondly, as to the *Subversion* of the
Monarchy,

Monarchy, and turning it into a *Commonwealth*, (that grand *Plot* and *Device* of the *Jesuits*) it's evident enough that that was done by the Suggestions of the *Jesuits*, and the Influence they had upon the *Army*. *Hugh Peters* himself, well acquainted of late Years with the *Jesuits* Persons, *Plots*, *Principles*, *Practices*, in his Letter to a great *Army* Officer, ——— stiles it, a *Cheat of the Jesuits*, put upon the *Army*, and that with much Regret in Heart and Spirit, as I find in *Mr. Prinn's* brief and necessary Vindication of the old and new secluded Members, &c. p. 35. where he adds a pretty remarkable Story :

‘ A grave *Protestant* Gentleman of the *Temple*,
‘ last *Trinity Term*, riding up to *London*, meet-
‘ ing with a *Popish* Gentleman of his Acquaint-
‘ ance on the Way, they discoursing of those
‘ last Revolutions and Changes of Government,
‘ the *Protestant* told him, that these Alterati-
‘ ons were but the *Plots* and Productions of the
‘ *Jesuits*, and those of his Religion, who did
‘ but laugh at us in their sleeves, to see what
‘ Fools they had made us ; at which the *Papist*
‘ growing somewhat angry, he desired him to
‘ be patient, since they were antient Friends,
‘ and what he spake was not in jest or scoff, as
‘ he took it, but in sober Sadness, desiring him
‘ ---to enquire, &c. and to give him an Ac-
‘ count thereof, which he promis'd, &c. About
‘ five or six Days after, this *Papist* told him,
‘ That, according to his Request, he had made
‘ diligent Enquiry of the Truth of what he
‘ spake on the Way, and that he found *All, or*
[b 2] *most*

‘ most of the Jesuits were Knaves, they, and most
 ‘ of the jesuited Papists being against the King,
 ‘ and wholly for a Commonwealth, as being most
 ‘ advantagious for the King of Spain’s Inter-
 ‘ est, &c.

And to shew how much they set forward the
Advice of some of the Society, to promote
 the Study of *Astrology*, and for what Ends, the
 aforesaid Author remarks, that *Lilly*, a zealous
 Republican, in his *Almanack* for the Year 1651.

‘ Prognosticated, That the Stars did then pro-
 ‘ mise Acts of Grace and Favours to Popish Recu-
 ‘ sants, who in their Zeal and Loyalty to the
 ‘ New Republick, exceeded most Presbyterians;
 ‘ an Argument it was a Creature of the Jesuits,

Prinn’s Brief
 and Necessary
 Vindicat &c.
 Page 34.

‘ and their Projection, to procure
 ‘ them more Grace and Favour
 ‘ than before, and promote their
 ‘ Designs against us. To this End
 ‘ consult *Lilly’s Collection* of antient
 ‘ and modern Prophecies in 1645, to prepare
 ‘ the Minds of the People to acquiesce in a
 ‘ Common-wealth, predicting the utter Extir-
 ‘ pation of Monarchy in these Kingdoms, as like-
 ‘ wise of the Royal Family, and his Monarchy or
 no Monarchy in England, to clinch the Matter
 in 1651: And that which is observable besides
 is, as Mr. Prinn relates, p. 38. of his *Brief*
Vindication, That *Nedham*, the scribbling Incen-
 diary of those Times, makes use of the Jesuit
Barclay’s, and *Mariana’s* Principles, to erect
 his new-fangled Commonwealth upon. Mr.
Prinn’s Words are these, well worth noting,
 ‘ He

‘ He (i. e. *Nedham*) objects, the Jesuits Com-
 ‘ mon-wealth admits no Toleration of Religi-
 ‘ ons, never was against Kingship and the Office
 ‘ of it, as theirs is, nor hath any Similitude with
 ‘ *Jesuitism*. All false: The Jesuits
 ‘ pleaded always for a *free Tole-
 ‘ ration of Religion in *England*, that
 ‘ themselves might be tolerated.----
 ‘ They are professed Enemies to the
 ‘ Office, as well as Persons of all *Protestant*,
 ‘ yea, and most *Popish* Kings, and projected to
 ‘ make up a *Common-wealth* in opposition to
 ‘ *Kingship*: It hath Similitude with *Jesuitism*
 ‘ both in its *Principles*, Witness those of *Barclay*
 ‘ and *Mariana*, cited by *Nedham*, wherein he
 ‘ founds it; and in its *Practices* of murdering
 ‘ Kings, blowing up Parliaments, absolving
 ‘ Subjects from their Oath and Allegiance, &c.
 ‘ by which it was founded, supported, reviv’d.
Prinn’s brief and necessary Vindication, p. 34. 35.

*See my E-
 pist. before my
 Historical and
 Legal Vindi-
 cation.

Again, ‘ *Nedham* makes use of *Jesuit Barclay’s*
 ‘ afore-cited jesuitical Principles, as the chief
 ‘ Corner-Stone of our new Parliament’s and
 ‘ Republick’s Structure, whereon they are both
 ‘ built; and not only so, but he useth the very
 ‘ Arguments of *Campanella*, which he prescrib’d
 ‘ the King of *Spain* to suggest to the *English*
 ‘ Nobility, Protestants, and Clergy, to hinder
 ‘ and keep out King *James* from the Crown of
 ‘ *England*, upon Queen *Elizabeth’s* Death; to
 ‘ dissuade and draw them all off from King
 ‘ *Charles*, and oppose his Restitution now. *Prin.*
ib. p. 36, 37, &c. So constantly do our Secta-

ries plow with the *Popish Heifers*, pursuing their written and oral Advices and Instructions. But to shew what an Interest these *Jesuits* had in those Times, how generally they presided in all the then *Councils*, and managed all Intrigues, insinuated themselves amongst all the *Great Ones* at the *Helm*, and were the *original Movers*, or *Wheels*, of all the Revolutions and Changes in the Government in those Days, I desire the Reader but to consider with me these following Particulars.

(1) Their constant *Presence* in the *Army* in those Times; as, *first*, in the *Army* of *Sir. Thomas Fairfax, General*, 1648; so *Mr. Prinn* tell us, when he was a Prisoner in 1648, under the Ar-

In the Year 1646, by Order from Rome, above an hundred of the Romish Clergy were sent into England. -----

The hundred Men that went over in the Year 1646, were most of them Soldiers in the Parliament Army, and were daily to correspond with the Romanists in the late King's Army-----at Oxford. Bp. Bramh. Let. to Archbishop Usher, Ann. 1654.

my Officers, who forcibly seiz'd him and forty other Members of the Commons House;--- 'Some
' Friends of his being
' then convented before
' the General Council of
' Officers of the Army at
' *Whitehal*, for saying
' there were divers *Priests*

' and *Jesuits* in the Army, the chief Contrivers
' of the *Designs* and *Changes* then acted; and
' these justifying the same, thereupon procur'd
' a Warrant from *Sir Thomas Fairfax* the General,
' to seize such *Jesuits* and *Priests* as they
' found in the Army's Quarters, as well Soldiers
' as others; whereby they presently apprehended two *Jesuits*, and put them in ward
' that

‘ that Night, who produc’d two Protections
 ‘ under the self same Hand as granted this
 ‘ Pass, (viz. *Oliver Cromwel’s*) which they saw
 ‘ and complain’d of, &c. However, those Jesu-
 ‘ its got themselves releas’d the next Day;
 ‘ whereupon, they
 ‘ thought it bootless
 ‘ and dangerous for
 ‘ them to seize any
 ‘ more of them, (ha-
 ‘ ving discover’d ma-
 ‘ ny they knew to be
 ‘ such) and so their
 ‘ Good Intentions
 ‘ were frustrated.----

‘ Sir John Temple and Doctor
 ‘ Borlace, in their Books touching
 ‘ the Relation of the Irish Rebel-
 ‘ lion began 1641. make mention
 ‘ of a Friar who cruelly tied, and
 ‘ caused to be tied, several Prote-
 ‘ stants Back to Back, and so to
 ‘ be flung over Portadown-Bridge
 ‘ in Ireland. This Friar, about
 ‘ the time that Oliver Cromwel
 ‘ came over into Ireland, went dis-
 ‘ guis’d into England; at which
 ‘ time he received one Ward’s Wife,
 ‘ by whom he had several Bastards,

‘ pretending she was his Wife, Cromwel coming back for Eng-
 ‘ land, this Friar (by what means is not known) became very gra-
 ‘ cious and conversant with that Usurper, and then went under
 ‘ the Name of Captain Holland: Upon this Intimacy and Acquain-
 ‘ tance, Oliver Cromwel made use of this Impostor, and gave him
 ‘ a large Allowance per Annum, to give him foreign and dome-
 ‘ stick Intelligence, for he would pay upon Post-Days above forty
 ‘ Shillings for Letters, directed to him by the Name of Captain
 ‘ Holland, &c. It chancing when a Speech made by Oliver, 1654,
 ‘ to this Effect, That there was Nothing done in England, &c.
 ‘ but that it was carried on by the Jesuits, &c. and so bad his
 ‘ Parliament look into this Affair; search being made, and things
 ‘ inquired into, some of these Impostors were discovered, and amongst
 ‘ the rest this pretended Captain Holland, &c. yet Oliver Crom-
 ‘ wel protected him, &c. Fox. Fireb. Part 2. p. 89, 90.

---The Passport he mentions was for one *Mau-
 rice Conry*, to pass from London to Ireland, an
Irish Franciscan Friar, and Missionary to the
 Pope which Pass was obtain’d for him by an
Irish Footman of Oliver’s; and about this Conry
 was

was found a Letter to another *Irish Footman* of his Son *Henry Cromwel*, in *Dublin* in *Ireland*, especially recommending this *Conry* to him as his *endeared Friend*, to do him all the Favours, &c. and therefore it may be justly suspected, that some of them are become principal Footmen to the *greatest Persons* at *Whitehal* and *Dublin*; the procuring of this *Pasport* by such *Irish Footmen*, and these their Letters giving Suspicion that this *Conry* and they are of the *same Fraternity*, &c. *Mr. Prinn's New Discov. of some Rom. Emissaries*, &c. p. 26. 27.

(2) A second Instance of their *immediate Agency* in the *Councils* of these Times, and of the Treachery of some of our *Roman Catholicks* to King *Charles II.* then in Exile, was even the *Usurper Oliver's* employing them in his Service abroad (as well as no doubt but for a considerable time at home, as his Cabinet Council, from the first Minute of his conceiving Hopes of grasping the whole Power into his own Hands, by undermining the Parliament and Army it self) and thus by Sir *Kenelm Digby's*, a *jesuited Papist*, Agency, *Cromwel* entred into an intimate League with *Cardinal Mazarine*, concluded a Peace with *France*, Nov. 1655, upon this Condition, That *Charles Stuart*, with all his Brothers, Followers, and Adherents, should be forthwith remov'd out of *France* and all the *French King's* Dominions, and not permitted to return or reside therein. *Prinn's Brief and Necessary Vindic. of the old and new secluded Members*, p. 41.

(3) In

(3) In the third Place, the Zeal of the *Papists* and *jesuited Party*, and even of some of their Secular Priests, for *Oliver* and his Government, is very observable: This may be noted from *Lilly* the Astrologer, above quoted, then from *Father White's Grounds of Obed. and Govern-*

ment, where he treats of the *Dispossession* of a supreme former *Governour* of his Rights, and most *villanously* and *traiterously*, p. 132. and even here he resolves, that if he be wrongfully dispos-
fess'd, yet for the publick Good he ought to rest satisfied, and in Con-
science is bound to re-

A Notable Instance of that Party's Affection to him may be observed in Peter Talbot, the Titular Archbishop of Dublin, who was publicly taken notice of by John King, Dean of Tuam, and divers others, to be in deep Mourning at Cromwel's Funeral, and to appear in it for some months after, walking in the Piazza in Covent-Garden, and other of the Streets of the City of London. Foxe's Firebr part ii. p. xcvi.

nounce his Claim; and *as for his Subjects*, that there is no Justice, [*i.e.* they have no Right, are under no Obligation] on their side, to restore him. — 'A Magistrate actually dispos-
'fess'd, hath no Right to be restor'd; nor the
'Subject any Obligation to seek to *restore*, but
'to *oppose* him. — And again, p. 147, upon a Supposition, That the common Good ought to be the Magistrate's Title, and the Subject's Obedience. — Out of which, saith he, it followeth, That whenever (considering all things) the Common Good is clearly on the *Possessors* Side, then the *Dispossessed* hath no Claim. This is a Secular forsooth, and a profest Enemy to the *Jesuits*! If there be no greater Difference
between

between them and Jesuits, then never a Barrel better Herring; Rebels, Traitors, and Enemies to *Monarchy* alike; both equally dangerous to the Peace, Quiet, and Establishment of these Kingdoms; both too deem'd Brethren in Iniquity, and jointly, notwithstanding their seeming Oppositions, carrying on the same traiterous Designs; which argues but the greater Policy and Villany, and ought to be expell'd all reform'd Kingdoms.

Let any one now compare *White's* Notions with *Baxter's* Thes. of Governm. 149. 'If therefore the rightful Governour be so long dispossessed, that the *Common-wealth* can be no longer without, but to the apparent Hazard of its Ruine, we (*i. e.* we the People, or we the Rebels that dispossess him) are to judge that Providence hath dispossessed the former, and presently to consent to another, &c. And consequently we find him owning *Oliver* and *Richard* as Powers appointed by God, comparing *Oliver* to *David*, and *Richard* to *Solomon*, in his *Fifth Disputation of Church Government and Worship*. Epist. Dedicat. cited in *Evangel. Armatum*. p. 28. printed in the Year 1663. To see how good Wits jump, and what a blessed Harmony, after all Noise, &c. there was in those Days between our *Sectaries*, *Jesuits*, and other *Popish Priests*, nay the *Seculars* too.

(4) The extraordinary particular Favours exhibited to those *Jesuits*, and other *Popish Priests*, in 1658, during the Usurpation. To introduce this Observation, I shall venture the Reader's
Excuse

Excuse to transcribe the whole Passage as it lies in Mr. *Prinn*, though it be a Repetition in part of what I have given before. ‘ When the King was executed before *Whitehal*, Jan. 30. 1648. Mr. *Henry Spittleworth* riding casually that Way just as his Head was cut off, espied the Queen’s Confessor there on Horse-back, in the Habit of a *Trooper*, drawing his Sword, and flourishing it over his Head in Triumph, (as others there did) at this Spectacle. At which being much amaz’d, and being familiarly acquainted with the Confessor, he rode up to him, and said, O Father! I little thought to have found you here, or any of your *Profession*, at such a sad *Spectacle*. To which he answer’d, there were at least *Forty*, or more Priests and Jesuits there present on Horse-back, besides himself; and that one End of his and their coming thither was, That if the King had died a Roman Catholick, he might not want a Confessor, had he desired one. This the Gentleman and his Sister, within few Days after, and at other Times, seriously related to a *Bencher* of *Lincolns Inn* his familiar Acquaintance, using it as one chief Reason why they refused to turn Papists; and because also they found the *Jesuits* and *Popish Priests*, both before and after the King’s Death, had divers Meetings about *London*, to alter the Government, and *disinherit* the King’s *Posterity*. Which compared with their Releases from Imprisonment, and free Liberty they enjoy’d ever since the King’s Death,

‘ till

‘ till now under the *New Republick*, with the
 ‘ late Proviso in the *Proclamation* of *July* last,
 ‘ for *Banishing Jesuits, Priests, and such Cava-*
 ‘ *liers* of the King’s Party who had not com-
 ‘ pounded by the *first* of *August*, under Pain of
 ‘ High Treason. Provided that if any of them
 ‘ [*Jesuits or Popish Priests, &c.*] should submit
 ‘ themselves to the present Government, and
 ‘ give *Security* for their O B E D I E N C E and
 ‘ *peaceable Deportment*, that this PROCLAMA-
 ‘ TION SHOULD NOT EXTEND TO
 ‘ THEM, but that they might still continue
 ‘ amongst, &c.

(5) Observe, that altho’ *Oliver* was most particularly acquainted with all their Designs to make *Profelytes*, and settle their Religion in *England*, yet he never took any the least seemingly effectual Course to stop their Proceedings, but under-hand encouraged them, admitted them about his Person, into his Familiarity, Cabals; entrusted them with the greatest Affairs, protected them, granted them *Pasports*, released them when apprehended, stopt all Proceedings against them, and retained them in his very Service, to secure their Persons, and to consult and carry on his secret Designs: I say, he must needs know all their Designs, as well as they his; was well assur’d of their Affections to his Person and Government; and as by their Counsels and Service he arriv’d at what he was, and knew himself to be their Creature, and was well satisfied with what they had projected by all these Changes for themselves, as being no way inconsistent with

with his Power and Government for the present, as well as in those who should succeed him, being agreeable to their professed Principles as *Antimonarchists*, so he left them to themselves to proceed, and drive the Nail as far as it would go, and never gave them the least Check, but permitted all things, as to Religion, to run into the utmost Confusion; and indeed 'twas *Policy* for him to connive at them as he did; he knew that they who with so much Dexterity *made* him, could with *one Turn of their Hand* undo him, being Masters of all his *Secrets*, and so having it in their Power to *unbowel him, unravel his Secrets*, and by applying themselves (if provoked) to all the several *Factions*, set all about his Ears, and *ruine* him in a Trice. That he was too well acquainted with him, appears sufficiently by a *Speech* of his (which I suppose the Necessity of Affairs forc'd from him, with their Consent especially, when the Contents were too publick at that Time to be conceal'd) part of which I shall transcribe from the *second Beacon fir'd*. 'We know very well that Emissaries of the Jesuits never came in those Swarms, as they have done since these Things were set on foot; and I tell you, that divers Gentlemen here can bear Witness with me, how that they have had a Consistory abroad, that rules all the Affairs of things in *England*, from an *Archbishop* with other Dependents upon him. And they had fix'd in *England*, (of which we are able to produce the particular Instruments) in most of the Limits of Cathedrals,

‘ drals, an Episcopal Power, with Archdeacons, &c. and had Persons authoriz’d to exercise and distribute those things, who pervert and deceive the People, &c. *Second Beacon fir’d*, 1654. p. 2. I say, notwithstanding all this his confessed thorough Acquaintance with their Designs, &c. it’s evident by his Sufferance of them, that it was with his Well-liking and Approbation, and it was only some notorious *Necessity* of State at that time, that forc’d him to this particular Confession, only as a fair Come-off for the present, and to skreen himself from the severe Reflections of the *Millennarian* disaffected Party and Presbyterians; for he found his Account in them, effected his Designs, by their sowing the Seeds of *Dissention* and *multiplying* Sects, and thereby weakning the publick Interest: Confusion and the setting up different Interests among the respective Sects, kept them from uniting and combining against him, did his Business the most effectually of any thing, of which these *Jesuits* were the *Original Contrivers*; so that as they were Friends to him, he became upon point of Interest a Patron to them; and well he might, when their Zeal and Indefatigableness was so vehement as to venture their very Bloods in that Cause, which gave him the Opportunity of mounting into the *Saddle of Government*; many of the *Romish Priests* being found among the Dead in Battel on the *REBELS Side*, as I remember in *Dugdale’s View of the late Troubles*.

Besides,

Besides, all this will seem the less wonderful or surprising, if we do but recollect, that even some of our late *Ægyptian* Taskmasters died in the *Romish* Communion, after all their zealous Pretences against that Church and Religion.

Now what can be more reasonable to infer from the Serviceableness of these *Romish Incendiaries*, to the ambitious *Projects* of *Cromwel*, and the rest of that Crew of PROSPEROUS REBELS in those Days? but that they were conniv'd at in the carrying on their Designs of *planting Popery* here, and had full Liberty to make *Profelytes* by what Methods they pleas'd; so long as the then Governours were well assured they were *sworn Enemies* to the FAMILY of the *STUARTS*; that a *Commonwealth*, or an *Elective Kingdom*, was consistent enough with *Popery*, according to the *Advices* of *Campanella*, *Contzen*, &c. and the then Proceedings of the *Romish* Emissaries, and hereby became *mutual Supports* to each other? And accordingly we find they actually *Established each other*.

The Government, in spite of all *Remonstrances*, *Petitions*, and Proofs to the contrary, gave these *Missionaries* their full Swinge, and granted them, under-hand, Indulgencies; from whence the *Papists* were very busie in propagating their *corrupt Principles*, by sending forth their Emissaries disguis'd, under the Name of *Army-Men*; [and what were those but really *Jesuits*, &c. such as those thirty who were met between *Roan* and *Deep*, who were coming over to be
Agita

Agitators in the Army, as above-mention'd, such as were apprehended in *General Fairfax's Army*, such as the *forty Jesuits, &c.* present at the *King's Murder*, flourishing their *Swords, &c.* Church Members and Anabaptists, as we are able to demonstrate, saith the second Beacon fired, p. 1. by their publishing in the Years 1650, 1651, 1652, eighteen several Sorts of Popish Books in the *English Tongue*, an Impression of each in all (as we have cause to judge) amounting to no less than 30000, and all printed in *London* we are sure, of which they set down the Names. (p. 2.) Then they proceed to give an Account of the great Increase of *Socinianism, Quakerism*, and other fundamental Errors. (1) By the publick Meetings and Exercises that *Socinians* have in *London*, and elsewhere, every Week, blasphemously holding and teaching their damnable Doctrines. (2) By the like Meetings of *Quakers* in *London*, whose Opinions are blasphemous, paganish, antisciptural and antichristian, even as the former. (3) By the Printing and Publishing many thousands of Books, containing blasphemous, heretical, and antimagistratical Opinions, tending to unchristian and disorder the People of the Nation, and introduce *Paganism, Popery, Socinianism* and *Libertinism*, of which they set down a Specimen, Page 2.

Let now the Reader judge, by the vast Numbers of *Popish Books*, and other *heretical Writings*, what an Increase of *Popery* was in those times, whether the then *Toleration* was not their Harvest;

vest; it's not probable in the least these *Popish Books* were printed for the Use of the *old Papists*, being most of them, as appears by the *Catalogue, Institutions or Introductions* to the *Romish Religion*, calculated for the *Instruction* of *Novices*, and to pervert the *unstable* and ignorant of those Times; and let it be observed withal, That the multiplying of *Sects* was altogether design'd by running Men and Women into *Scepticism* and Infidelity, to prejudice them against the *Ministry* and *Ordinances* of each other, in order to fix them in Popery at last, as appears from the *Advices* and the *Politicks* of the *Jesuits* already represented, especially if we consider, that under the Notion of *starting* and *propagating* of new *Lights*, they craftily infuse into the *different Sects*, a great many *Popish Principles, Doctrines, or Practices*.

One eminent Instance of this is to be seen in Mr. *Hen. Denn*, a *profest publick Anabaptist*, and most probably, if not demonstratively, a *Popish Missionary*, yet an Apologist for Quakerism and Popery at the same time. Thus, *de Facto*, it appears, that this *H. Denn's Quaker no Papist*, which he offered at their old Meeting-House at the *Bull* and the *Mouth* near *Aldersgate*, for their *Press*, is indeed *all in behalf* of
 ‘ *Papists, and contains not one Word, from the*
 ‘ *first to the last, to the Advantage of any Sect un-*
 ‘ *der Heaven, but only the Romish: That the*
 ‘ *very same Expressions are us'd now against the*
 ‘ *Church of England by the Anabaptists and by*
 ‘ *the Papist [both in one, in the Person of H.*

‘ Denn, ——— Nay, ——— I may take notice also
 ‘ of such Words in this *Quaker no Papist*, as
 ‘ cause the Author thereof, whoever he be,
 ‘ [*H. D.* or *J. W.* or *W. J.* for I take them all
 ‘ to be one Man,] to smell of a foreign Coun-
 ‘ try, &c. Some of his Doctrines printed in
 ‘ this [*Quaker no Papist*] are these, (1) That
 ‘ Mr. *H. D.* does not know whether *Purgatory*
 ‘ be reveal’d in Scripture or not, p. 12. penult.
 ‘ (2) That, in good earnest, he thinks those
 ‘ who had their Ordination from the Church
 ‘ of *Rome*, and do not obey the *Pope*, are *Rebels*,
 ‘ *disobedient*, and *Apostates*, if they defend the
 ‘ the Necessity of Ordination by Bishops, p. 16.
 ‘ *Medio.* ——— (3) That no *Protestant Minister*,
 ‘ either in *England*, or beyond the Seas, hath
 ‘ any better *Ordination* or *Commission* to preach,
 ‘ than *G. Whitehead* the *Quaker*, p. 8, 9, 10. —
 ‘ and then (Lastly) ——— That the present
 ‘ *Roman Church*, and no other, is the pure
 ‘ *Spouse of Christ*, or else there hath been none
 ‘ in all Ages. Gagg for the *Quakers*, with an
 ‘ Answer to Mr. *Denn’s Quaker no Papist*, S. 59,
 ‘ 60. Printed 1659. ———

——— Then *parag.* 33. of the Answer to *Denn’s*
Quaker no Papist, I desire the Reader to observe
 this Passage; ——— A few Lines after *Quaker*
no Papist, p. 15. having told us that the *Pres-*
byterians are easily enough infected with such
 Leaven, (Prelatical Malice) he falls into these
 Words; ‘ Nor do they, while they fall thus
 ‘ upon others, take any Notice of, or endea-
 ‘ your to answer those things which are stand-
 ‘ ing

ing Objections against themselves, *viz.* in Relation to their Rebellion, *Disobedience* and *Apostacy* from the Government of the Church of *Rome*, which in good earnest I think they will never be able to answer upon their own Principles. Observe how this Man (tho' he call'd himself *Anabaptist* and *Sectary* but two or three Lines before these Words) now soon forgets what Person he had assum'd, pulls off his Vizard, and appears a bare-fac'd Romanist. Observe how he who professes to teach Men to be disobedient and rebellious to all *Bishops*, passionately and hastily takes part with Him, who hath usurp'd upon all Bishops in the Christian World, §. 33. *Answer to Denn's Quaker no Papist.* This is the Mr. *Denn* the *Anabaptist*, *Captain* and *Apothecary*, *Farmer* and *Minister*, and an Apologist for the Society of *Jesus*, §. 2. to whom the Author of the Answer to Mr. *Denn's Quaker no Papist*, says in another Place — 'I shall defer sending you a larger Catalogue, until you (or your Friend *Knott* the Jesuit, who also hath writ against Episcopacy) shall have answered Dr. *Hammond's Dissertations* against *Blundel*, otherwise than by your *Sword* and *Sequestration*, §. 22.] So that it seems this *Denn* was got into a *sequestered Living* too.

(2) But *secondly*, as another Instance of their ushering Popery along with their *New Lights*, this is as clear as the Sun in its Meridian, in that new *Sett* (of their *Hatching*) the *Quakers*, which I take for granted to be the *Spawn* of the *Jesuits*,

and some other Orders of the Church of Rome, and to their Honour be it it spoken, propagated at their first setting out by down-right WITCH-CRAFT; and this I shall do out of a *Parallel* ready to my hand, out of Clapham's full *Discovery and Confutation of the Quakers*, printed 1656.


' The *Papists* will not have the *Scriptures* a
' *Rule of Faith and Life*, a *Judg of Controversies*;
' so the *Quakers*: The *Papists* revile them, and
' call them a Dead Letter; so the *Quakers*:
' The *Papists* equal other Things with the *Scriptures*;
' so the *Quakers*: ——— The *Papists*
' pretend *Revelations, Visions, Raptures, Trances*;
' so the *Quakers*. ——— Both *Papists* and
' *Quakers* pretend to *Infallibility*, to a Power
' of *Working Miracles*; both are alike in censuring,
' condemning, and cursing all that are
' not of their Way; both deny the Protestant
' Churches to be the Churches of Christ. ———
' ——— The *Papists* sought to keep the People
' in Ignorance, without teaching and instructing them,
' and the *Quakers* seek to bring
' People from all Teachings to the *Light* in
' them, that so they may have no other *Teaching*
' than the *Savage Indians* have, &c. ———

—— Doth not all this make it evident, That the *Quakers* are the *Pope's Brats*, tho' they be so unnatural they will not own their Father? We have Reason enough to believe there have been more Popish Priests in *England* besides *Coppinger*, to instil those Notions into the *Quakers*, p. 64, 65. see Gagg for *Quak.* and therein *Answ.* to *Dean's Quaker no Papist.* S. 50. Mr. Prinn's

Quakerism

Quakerism unmask'd, Ed. ii. p. 3. 'I could tell
 ' Mr. Denn a strange Story of his *F. Whitehead*
 ' saying Mass about *London*; and of another
 ' disputing for the *Quakers*, and presently prov'd
 ' a mask'd Papist at *Woolverhampton*, &c. *Id.*
Ibid.

Before I dismiss this last Point I have been upon, I think it will not be altogether incongruous to consider whether these *Politicians* of *Priests* have not, wherever they could, slipped somewhat into their New Lights amongst our pretended Protestants, equivalent to Popery, or at least equally mischievous to Church and State, of which we have seen the dismal Effects; for this I shall refer my Reader to the very ingenious Author of the *Representation of the State of Christianity in England, and of its Decay and Danger from Sectaries, as well as Papists*, Printed 1674, from whom I shall transcribe somewhat material to our Purpose in hand: 'Have not our *English Enthusiasts* (considering the Time of their Growth and Reign) debauch'd Christianity, affronted Government, destroy'd Kings, deprived Christians of the Offices and Comforts of Religion, and that only for asserting the just Rights, and performing the indispensable Duties to their God, and their Sovereign? Have they not done violence to all manner of Laws, to uphold and erect their own Factions? Have they not taken away Mens Lives, Names, Liberties, Estates, and expos'd their Families to Shame, Beggary, without so much as *Inquisition*? Have not *Committee-Men*, Major-Generals,

' nerals, and High-Courts of Justice, been as
 ' dreadful to *English* Protestants, as any *Inqui-*
 ' *sition* in *Spain* or *Italy*? May not Idleness as
 ' much increase and grow upon us, by *Lay-*
 ' *Preachers*, who are continually seducing Men
 ' from their Callings to hear their *Canting*, and
 ' observe Days of *Humiliation*, as by *Abby-*
 ' *Lubbers*, begging Friars and Monks, who live
 ' upon the Sweat and Labours of other People?
 ' For Men to be only useless in humane Socie-
 ' ty, is not so prejudicial to Government, as
 ' that Temper of Spirit which renders them
 ' impatient of Laws, and rebellious against Au-
 ' thority: For Zeal to do Mischief is more
 ' injurious to the publick Peace, than Supine-
 ' ness in doing nothing. And if *Popery* should
 ' ever be admitted into *England*, the King would
 ' receive in a Foreign or Civil War, as much Aid
 ' from cloister'd Monks as from *Secta-*
 '  *ries*, who generally believe all War
 ' unlawful, except that which they them-
 ' selves carry on against their own Prince and
 ' Country, p. 24, 25. Neither have the Prin-
 ' ciples of *Sectaries* a less malignant Aspect to-
 ' wards Christian Holiness, than those of Pa-
 ' pists. The POPE of *Rome* challenges to him-
 ' self the Privilege of being *infallible*; What
 ' else does the *Sectary*, when he says that the
 ' Holy Ghost dictates to him Matter and Words
 ' in the Performance of religious Duties, and
 ' that he does personally dwell and make his
 ' Abode in his Heart? 'Tis no hard thing to
 ' prove, That a private Spirit, advanc'd above,
 ' or

' or made parallel to the Holy Scriptures, is
 ' more prejudicial to Christianity than *Traditi-*
 ' *on*, or the largest Power that was ever yet as-
 ' sum'd by the POPE. Alas! for one iniallible
 ' old Gentleman at *Rome*, we have thousands of
 ' *Hotspurs* in *England*, that pretend to more of
 ' the Divine Perfections than ever he did. For
 ' if the Holy Ghost does personally *in dwell* in
 ' *Sectaries*, then they are personally possessed
 ' with all the glorious Attributes of the God-
 ' head;- which is more prejudicial to *Protesta-*
 ' *nism*, to affirm *there is no Church of England*,
 ' or to say that the *Roman Church* is the *Catho-*
 ' *lick Church*? p. 26.

' The *Papists* with-hold the Cup from the *Laity*
 ' in the *Blessed Eucharist*; the *Sectaries* deny
 ' the *Whole* of that Sacrament to all who cannot
 ' give certain Signs of their Conversion, &c. nay,
 ' they make the *Whole* of both the Sacraments in-
 ' valid to Salvation, by being administred in a
 ' State of Schism, and by those Reasons, that
 ' have no more Authority or Right to as-
 ' sume that Power, than *Uzziah* had to lay hold
 ' upon the Ark, or *Nadab* and *Abihu* to offer the
 ' strange Fire.

' The *Papists* lead their People in Ignorance
 ' and Darknels, but *Monks* and *Friars* are as
 ' learned as *Millers* and *Tailors*, and the *Latin*
 ' Service as intelligible as mystical Nonsense, and
 ' the Prayers in an unknown Tongue as edifying
 ' and less injurious to Christianity, than bold
 ' Blasphemy, and those Expressions which are the
 ' very Derision of Devotion.

‘ The *Doctrine* of the *Resurrection* will sooner
 ‘ receive its *Ostracism* by the Omission of the
 ‘ Rites of Burial, than by *praying for the Dead* :
 ‘ And the Belief of *one Catholick Church*, and *Com-*
 ‘ *munion of Saints*, will sooner be destroy’d by
 ‘ *Independency*, than if they all truckled under
 ‘ the See of *Rome* : And to direct our Devoti-
 ‘ ons to the blessed Virgin and Saints departed,
 ‘ is not so displeasing unto God, nor dishonoura-
 ‘ ble and injurious to Religion, as to pray for
 ‘ *Bloodshed and Revenge*, for the *Success of Rebels*,
 ‘ *the Growth of Schism*, and *the Rooting up an Estab-*
 ‘ *lish’d Church* : And the Idolatry of the Pa-
 ‘ pists will be as excusable at the Great Day
 ‘ of Accounts, as the irreverent Rudeness, and
 ‘ superstitious Sowness of the Sectaries. Sin is
 ‘ more *encouraged* by making the Condition of
 ‘ its Pardon to depend upon a strong *Fancy and*
 ‘ *Belief* that it is *pardoned*, than by making it
 ‘ *absolutely depend upon the Power of a Priest*. In
 ‘ a Word, the gross *Usurpation* and *Invasion* of
 ‘ the *Priests Office* by *Sectaries*, to erect *Church-*
 ‘ *es*, *Ordain*, *Baptize*, *administer the Holy Eucha-*
 ‘ *rist*, *Preach*, *Excommunicate*, &c. throws more
 ‘ *Dirt upon the Christian Religion*, than the gros-
 ‘ *jest Errors in the Romish Church*. p. 28, 29.

Thus much I thought necessary to premise,
 by way of Caution, to all that desire and endea-
 vour to be *sincere Christians* and *Members of*
Christ’s One Catholick Church, to prevent their
 being either carried away by *Jesuits* or *Sectaries*,
 which is much near the same, and to demon-
 strate from whence all our *Divisions*, all our
 Confu-

Confusions and Over-turnings in Church and State are originated: Only I beg leave to answer one Objection, which I fore-see will be made in reference to some Members of *Romanish Communion*; it will I know be readily granted by the *Non-Jesuited Members* of that *Communion*, what I have said in respect of the *Jesuits*; but then they'll tell us their old Priests, the *Seculars*, and those that adhere to them, are Persons of stanch *Loyalty* and *Fidelity* to the *Prince*, and ever, by Principle, faithful to the *Crown*, and strenuous Asserters of its *Rights* and *Prerogatives*.

To this I shall reply in short :

It's true, the *Seculars* and *Jesuits* have been at *Daggers drawing*, and have writ most bitterly against one another, made strange Discoveries, and seem the most to hate one another (here amongst us) of any two Parties whatever, yet all nothing but *Juggle* and *Amusement*, meerly for *political* Ends, that whilst the one are ever odious and suspected, the other may carry on the same Designs undiscerned. And although, indeed, some of the *Seculars* belonging here to *England*, have been many Years under Excommunication, the highest Displeasure of the Church of *Rome*, 'For all this (saith the Author of *The Difference between the Church and the Court of Rome*, printed 1674.) it may not be safe to trust them, without better Assurance. We remember, from sad Experi-
ence,

' ence, that no Persons did so boldly rail at the
 ' *Tyrant Cromwel*, as those that were his *Pension-*
 ' *ers*, who merited by saying those very things
 ' which others were to loose their Lives or E-
 ' states barely for hearing. Nay, we have not
 ' forgot, that some of these perfidious Wretch-
 ' es lay under the common Calamity of honest
 ' Men, Sequestrings, Restraints, and Decima-
 ' tions, that they might continue unsuspected
 ' Villains: And we are not sure but his *Holi-*
 ' *ness* may be as dextrous in his Managery, as
 ' that *Tyrant* was; making a Shew of great
 ' Displeasure against those *Agents* of his, which
 ' are hired to pretend a *Disagreement* with the
 ' *Court of Rome*, and *Sufferings* by it, thereby
 ' to gain securely *Profelytes* to the *Church*, and
 ' a *Reward* unto themselves.

' Nor will this be esteem'd an uncharitable
 ' Surmise, when we consider what usually is
 ' done by this sort of Men upon like Pretensi-
 ' ons. I shall, to avoid giving trouble,——
 ' bring one Instance, yet it shall be so close as
 ' not to admit of any colourable
 ' Exception to it: 'Tis that
 ' of Father *Watson* the Secular
 ' Priest, who having wrote at large
 ' in the Defence of Sovereign Prin-
 ' ces against the Dictates of the Je-
 ' suits, wherein he openly confes-
 ' ses, That all the Sufferings brought
 ' upon the Papists here in *England*, was the due
 ' Reward of their own Demerit: And withal,
 ' detected the *Frauds* and *Villanies* of the *Jesu-*
 ' *its*,

Watf. Quodl.
 Dial. between
 a Secul. Priest
 and a Lay-
 Gentlem. A
 true Relation
 of the Faction
 at Wisbich.

‘ *suits*, not only in reference to the State, but in
 ‘ their *Cheats* of private Persons, by means of
 ‘ auricular Confession, and other
 ‘ gainful Methods of Hypocrisie, set- *Quodlibet. p.*
 ‘ ting down the Names of the Per- 37, 69, 88,
 ‘ sons wrought upon, and theirs who 89, 265, &c.
 ‘ practis’d upon their Easiness, with 266, &c.
 ‘ the particular Sums thus gain’d, 275, &c.
 ‘ the Place, and Time, and Manner of Action; 303, &c.
 ‘ Proofs, one would think, of the greatest Sin-
 ‘ cerity imaginable; especially since he for this,
 ‘ was with all possible Violence pursu’d and
 ‘ rail’d at by his Adversaries in the Church of
 ‘ Rome, and seemingly persecuted by his *Holi-*
 ‘ *ness*, and *Arch-Priests* commissioned by him,
 ‘ yet after all, we find this Man at last was dis-
 ‘ cover’d to be engag’d in *Treason* against his
 ‘ Sovereign, and plotting all those *Villanies* he
 ‘ had before so solemnly declaim’d and wrote
 ‘ against, the Account whereof we have in all
 ‘ all our Histories. *Differ. betw. the Chur. and*
Court of Rome, p. 12. 13.

I might carry on these *Observations* a greater
 Length, but having been very prolix already,
 (tho’ I hope the *impartial Reader* will the easi-
 lier Pardon me, considering the *Importance* of
 what hath been hitherto represented) I shall
 hasten to give in short some Account of my main
 Subject.

In the first place then, I conceiv’d it absolutely
 necessary to begin with the *Mission* of the *Ana-*
baptists, the *Foundation* upon which all their
Church-Proceedings must rest; if that fails, all
 their

their *Ministrations* must drop, be *null* and *invalid*: Disprove their Mission and Ministry, then they can be no *Church*, no *Body politic*, no *Governours* and *Governed*, no *Shepherds*, no *Flock*, and being once unmask'd, will appear to be nothing but a meer *Rabble*, or at best but a humane *self constituted Church*. This was the *Method* of the *Ancients* dealing with *HERETICKS* and *Schismatics*, by which they very successfully put an end to Controversies of this Nature; of which I have treated at large in the ensuing *Discourse*; and if insisted on, and countenanc'd by our *Spiritual* and *Civil Governours*, by God's Blessing might prove an effectual Means to reduce our *wandering Stars* to the *Centre* and *Unity* of the *Church*: Once convince them of the *Nullity* as well as *Sacrilege* of their *Ministrations*, and make the *Generality* of Christians sensible that it's nothing but *Self-confidence*, *Self-Interest*, *Presumption*, and *Pride*, without the least Shadow of *Right*, that *dubbs* them into *Ministers*; that they all are as much *Ministers* themselves, and then as *St. Augustin* saith, in the case of the *Donatists* Rebaptization of all that came over to their Party, Nature will not *recoil* against them, and they'll abhor being conducted by them, who are no better, and but upon an equal Foot with themselves; besides the most imminent Danger of making ship-wreck of a good Conscience, and their eternal Salvation. Then it will be *demonstrable*, by taking a little Pains with them, that there is and can be but *One Church*, *one Priesthood*, *one Baptism*; That all
that

that *separate* from the *Bosom* and *Unity* of the *Church*, by *dividing* from a particular Part of it, are actually *Schismatics*, i. e. cut off from the *common Means*, the *common Hope* of *Salvation*, being *divided* from the *Head* (of the *Body*, or the *Church*) *Christ* *blessed* for evermore, and consequently that *all* *Sectaries* in the *World*, under whatever *Denomination*, are *all out* of the *ordinary* established *Way* of obtaining *Heaven* and *Happiness*; that is, *all* in the *wrong*; and that *all* that *gather* not with *Christ* in his *Way*, his *Church*, and according to his *Measures*, do *scatter*; i. e. separate those whom they pretendedly *gather* from having any *Interest* in, or *Influence* from *Christ*: They will find there is no *Difference* between the *Sectaries*, as to the *chief Point*, the *Verity* of their respective *Churches*, none upon a better *Foundation* than others; so that there's no *Advantage* of being of this *Sect* than another, consequently none by running from one to another, if any *Difference*, only *accidental* as to the *Transfiguration*, and so rather are the worse than better by *Changing*, making their *Condition* the more the hazardous by their *Wavering* and *Instability*, and so (as is commonly known by frequent *Observation* and *Experience*) concluding in *Scepticism* and *Despair*, the *Spirit* of *God*, which is constant *Uniform* and never changing, having no *Inhabitation*, or *Residence*, in such *Persons*; this shifting from *Sect* to *Sect*, but ever avoiding the *Church* of *Christ*, the *Communion* of *Saints*, where alone the *Holy* and *Blessed Spirit* of *Love*, and
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Unity, and Sanctity dwelleth, being an infallible Mark of their being wholly possessed and conducted by the Spirit of Error, of their present Desertion by God's Grace, and of their final Perdition, if not timely prevented, by their Reunion with God's Church and Chosen. Their Churches of meer Human Constitution, set up in opposition to the Church of Christ, all of them Deviations from the True Church, from the One, the Narrow, the strait Way to the Broad, the common and most frequented Way, (the Way of Heathens, Jews, Turks, Schismatics and Hereticks, and all profligate and wicked Christians, being cast into that Number, by our B. Lord, who together with them, make up that monstrous innumerable and vile Herd of Impure Goats, in contradistinction to that little Flock of Genuine and Sincere Christians) that leads directly to Destruction: and tho some amongst these Sects seemingly have some pretence to Orthodoxy, 'tis only a Snare and Temptation to them for their greater Infatuation, hereby to make them the more confident, and to render them the more secure in the dangerous Condition they are in, thereby to make them more careless, and the less solicitous for those Advantages of the True Communion and Union with Christ, and his Body the Church here upon Earth, (without which they cannot, and shall never become Members of the Archetypal Church in Heaven,) and so by the Artifices and Wiles of Satan, working upon their weaker Parts, and encouraging them in their Presumption and Aversion, to all the proper Means

con-

conducting to their real Happiness, becomes even *poysen* unto them, and a *sign* and *forerunner* of their *Reprobation*, that *seeing they may not see*.

'Tis true, they all pretend Scripture for their respective Constitutions of Churches, they are all *Patterns* from the *Mount*; they all say, and so they allege Scriptures for all their *Singularities* and *Discriminations*, however *Absurd*, *False*, *Blasphemous* or *Immoral*: but then I desire it may be consider'd, that nothing can be more *derogatory* from the *Honour* and *Verity* of those most *divinely inspir'd Writings*, than to establish and confirm *Contradictions*, so that it's impossible both parts of a *Contradiction* should be true; that what is *Heretical* and *Damnable* in one *Sect*, should be *Orthodox* and *Saving* in another; what is *False* in one *Sect*, should be *True* in another; that the same thing should be *Truth* and *Fals-hood* too, and if not, then all these *Sects*, suppose them as *numerous* as you can, must be all in the *wrong* [for this must be granted, if they all be, in the common Use of the Word, *separated* or *cut off* from the *True Church*, which is *but one*;] and consequently, all out of the *Establish'd Way* of Salvation. The Scriptures are all consistent with themselves, and the Holy Spirit breathing in them, establisheth nothing but the *One Catholick Truth*; and therefore it's impossible, that all the *Sects* in the World, can ever confirm their *different Doctrines* from the *Church*, by the *Scriptures*; so that notwithstanding their *Boasts* and *Clamours* for the Scriptures, as the *Rule*, of *Faith* and *Manners*; they are not able to
produce

produce one Text for their Respective Doctrine and Practices, whereby they discriminate themselves from the Church, or from one another. And thus we find them most impudently declaiming against Popery, whilst they entertain and profess the very worst of Popery, and are influenc'd and manag'd by the Spirit of Popery, and glory in the Scriptures, whilst they profess and act against them.

Thus we may see the horrid Effects of *Sectaries* undertaking to judge of the Sense of the Holy Scriptures, by their *private Spirits*, and making of them *their Rule*, according to their own *Interpretations*; and consequently, the great *Instrument* of their own *Damnation*, by setting up what they please for *Religion, Faith, the Church, the Way to Heaven, &c.* excluding all from the hopes of Salvation, that don't precisely conform to their *Phanatick Sentiments and Models*; so making the *Holy Scriptures* unto themselves, a *Savour unto Death*. This is not the sad Misfortune of some few *Sectaries*, but of *all*; they all, without exception, *pervert and wrest* the Scriptures to their *particular Fancies*, to confirm their own *peculiar Darling Opinions and Heresies*, and never rightly apprehend them; but when they concur with the general Sense of *Orthodox Christians*, and that is, where they know not how to avoid it. A plain Demonstration by the by, that the Holy Scriptures are the *peculiar Depositum* committed solely to the *Charge and Custody* of the Church, for her Use and Behoof alone, and those who should in time join themselves unto her, and become *one Body*
with

with her ; that they are her particular Treasure ; exclusive of all who are *without* her ; her Dowry, her *Right*, her *Possession* ; that she alone hath the *Gift of Interpretation*, to *understand* them and *apply* them, because *she alone* hath the Holy Spirit, to whom alone the Promise of the Spirit was made, to lead her, by the Use of them, into all *necessary* and *saving Truth* and *Knowledge* ; and on the contrary, that they are a *Sealed Book* to all that are *out of the Church*, and especially to those who *go out of the Church*, and erect Churches of their own, in opposition to the *One Church of Christ* ; devise new *Ways*, new *Altars*, new *Priesthoods*, and new *Communion*s of their own ; and consequently, are *abandoned*, *rejected*, cast off by God and Christ, as *Apostates*, as *Rebels*, as *Traitors*, left to themselves ; being *depriv'd* of all *means of Grace*, and all the *Influences* and *Irradiations* of the Holy Spirit ; cast out among the *Dogs*, the *Vile* and *Unclean*, to receive the *common Fate* and *Portion* with *Hypocrites* and *Unbelievers* ; as bearing no *Relation* to *Christ*, and having no *Right* with the *children* of the *Kingdom* being cast into *outward Darkness*. So that being *disown'd* by God and Christ, and left entirely to themselves, and the *Influence* of the *Evil One*, the *Grand Deceiver* and *Father of Lies* ; it's no wonder they make so *perverse* an Use of these *Sacred Oracles*, for the *extracting* and *forcing out* of them, such *varieties* of *Heresies*, and *Models* of *Churches*, and *Arguments* for the countenancing of such *monstrous Immoralities*, as would scandalize a *civiliz'd Turk* or

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Heathen;

Heathens; and so make themselves liable to all those direful Curses, to such Violations of God's Word, and to the *Forgers of Lies, False Doctrines*, and then charging all their *Forgeries, Interpolations, Heresies, Blasphemies, Immoralities*, upon the Holy Spirit of God, the *Spirit of Truth and Purity*, &c. of which more fully, in the following *Discourse*.

So then, by what hath been said, it evidently appears, that in the *first place*, our *Sectaries* have no manner of *Plea* for any of them in particular, being the *Church of Christ*; because *Scripture*, upon which they would ground themselves, fails them *all*; *all* have *Pleas* from *Scripture* in their way, but none will hold Water; *every one* condemns *each other*, and from the *Scriptures*, pretend with equal force and strength to disprove *each other*; and with equal Justice condemn *each other*, so that at best they remain *pendulous and dubious*; *all Upstarts* and *Innovations*, by *each others* Charges against each other; and then comes in the *Church*, which hath all along stood her Ground like a *Rock*, and with one breath, puffs out all their *New Lights*, &c.

Secondly, Which is very material, from what hath been already discours'd, it's manifest by whom many of these *New Lights* and *Churches* have been set up and erected, even by the *Mystical Babylon*, in their own Language, against whom our *Sectaries* are incessantly *bellowing*: By their being *influenc'd*, and *manag'd* and *encourag'd* all along by them, it's plain, that they
are

are doing the *drudgery* of that *Church*, which they profess so much to *abominate* : Then it's more than demonstrable all our *Sectaries* are in the *wrong*, whatever they propose to themselves, and whatever ground they gain of the *Church* here, 'tis for their *Captains, Leaders, Managers*, and not for themselves ; we are not to suppose *Satan's Kingdom* ever to be *divided against itself*, no ! by no means ! Then how can these insatuated People conceit themselves to be in the *right way*, propagating the *Kingdom of Righteousness, Holiness, Peace and Truth*, by such abominable, unwarrantable, unscriptural Methods as these, their Masters infuse into their Head ? Can this be for their Interest ? Is Truth, Holiness, Righteousness, Mortification, Heavenly Mindedness, Contempt of the World, for the Interest of the Kingdom of Darkness ? Can the *Verity of Christian Profession, Ministry, and Ordinances*, and Uprightness, and Sincerity in Practice, be for the real Service of Antichrist in any kind ? And can Antichrist and his Emissaries be zealous for all this ? Nay, to such a degree, as to hazard their very Bloods for this End ? To set up True Churches, Legitimate Authentick Priests, and Pure Ordinances, Pure and Undeiled Religion ? Or can any thing be more Diametrically opposite to *Antichrist*, and the Interest of the Church of *Rome*, than all this ; and yet these Jesuits to be fond of all this, they erect new Churches and true Churches upon a *sound Bottom*, and designedly against themselves ? Nay, and such as are really the only Churches *Christ* hath, and owneth upon

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on the Face of the whole Earth? True Churches erected in Jest, out of meer *Policy* and *Trick*, for hellish Ends, and actually carrying on hellish Designs, by immoral, scandalous, odious Methods, *Profligates*, bloody and desperate Villains, and notorious Hypocrites; as is manifest to the Observant World, by innumerable Instances? And then by the same *Architects*, as soon as brought to the height, undermin'd and kick'd down again in an instant, as the *Anabaptists* and *Millenarians* were, in and a little after *Oliver's Tyranny*; as is remark'd in the following Discourse, and might be exemplified in several other *Sects*, in being in those days, who have not left any *Remembrance* of themselves to this day, but only in Books? What *Nonsense* and *Hodgepodg* is all this? That the *Devil* should become a *Patron* of Truth and Holiness, and erect a *Kingdom* to batter down his own? Or is it probable on the other side, that *God's Spirit* should co-operate with such *actual, murtherous, bloody, impure, lying, hypocritical Miscreants*, that should actually employ, their *Carnality, Covetousness, Ambition, Pride, Malice, Revenge, unnatural Affections*, to the setting up the Kingdom of Christ here upon Earth; who, by every step they make, should give the *palpable Lye* to all their Pretences, and make them stink, and to become an Abomination to all that *should bear them*, and observe them? Did Christ propagate the Gospel by such unmortify'd, unhallow'd, and polluted Wretches as these? Did the Apostles preach up the Destruction of the

Jewish

Jewish or Gentile Religion, by Fire and Faggot, and Sword, by railing, lying and throwing Dirt in the Faces of the Jewish or Gentile Governours or Priests; the Demolition of their Temples, Maintenance, Schools of Learning, and dashing their Children against the Stones? In God's Name, let any sober Christians compare Christ's, the Apostles, and Primitive Christians Methods, Innocency of their Lives, Humility, Patience, Disinterestedness, as to the World, its Pleasure, Ease, Satisfaction in all kinds, and Charity, and Benignity, and Meekness, and Unaffectedness, with Methods of our late Sectarian Gospellers, and their Lives, Conduct and Behaviour, and judge whether it be or can be reconcilable to the Spirit of the Gospel, its Design and Verity, to allow such Combinations of Worldlings and Cheats to be the Churches of Christ, or to bear any affinity with him or his Church; which hath ever been from the beginning of the World, through all Ages to this day, never fail'd for one Minute, and cannot no more than essential Truth can, and so shall continue, when, in all probability, none of these present Sects shall be any more, as many of former Sects have for Ages been forgotten; as well as she existed uninterruptedly for many Ages, before ever any of these Modern ones were hatch'd, or in the least degree thought of.

No! no! suffer not your selves to be deceiv'd, suffer not Satan so far to blind your Eyes; all the fair Pretences your Masters the Jesuits make unto you, are but as so many Transfigurations,

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meerly

meerly to *amuse*: Where *Reformation* is carried on, or new *Sectaries* set up with downright *Immoralities*, as by making Divisions, setting up new *Churches*, *Rebellion*, violating others *Rights*, seizing their *Possessions*, *Carnality* or *Impurity*, seeking to make *make up their fortunes*, &c. it's impossible the *Spirit of God* should go along with them,, God is not in those *blustring Winds*, *Earthquakes*, and Combustions of *Civil Wars*, *Murders*, *Sacrileges*, and *Violations* of all *Laws*, *Rights*, *Liberties*, *Privileges*, *Sacred and Civil*; these are none of God's *Methods*, and have no right to his *Approbation and Blessing*. And yet it's by nothing but *Hypocrisy* and *Prophaneness*, that you have endeavour'd and *propagate* your *Respective Sects* (*Carnality*, as the *Spirit of God* in Holy Scriptures informs us, being an *inseparable Attendant*, or an *essential Qualification* of False Teachers, False Apostles and Seducers) but the *upshot* of all hath been the *growth of Popery*, and to give it an opportunity to come in at the *back-door*; to divide the Interest of the *Reform'd Religion*, and to make way for all manner of *Prophaneness*, *Scepticism*, *Atheism*, and *Libertinism*. Never then dare to call your *Sects Churches*; it's too manifest from the *Agents* that set you at work, the *Methods* you take, and the *end* to which all your *actings* tend, what you are, and whose *work* you do; the *Church* is but *one*, the *Head* but *one*, to suppose *more Churches*, I mean such as have no relation unto, preserve no *Communion* with, and will by no means own one another, but keep at such a distance,

distance, as if they utterly *condemn'd, disown'd,* and *abominated each other,* as no Church at all, is to suppose many and *distinct Heads, different Faiths, different Hopes, many Lords, many Gods,* which is tantamount to say there's no Church, no Head, no God, no Saviour, no Heaven, no Hell. Consider the Rise of the *antientest present Sects* among you, *within the compass of how few years,* and then tell me where was the Church of Christ for many hundreds of years before? or whether Christ had any *visible Body* of a Church, for many Ages before any of our present Sects started up in the World? To pass by the Church of Rome, what think ye of all the *Oriental Churches,* of far greater extent than all the Churches that ever were in Communion with the Church of Rome; that never own'd any Subjection unto her, never took any Measures from her, ever entertain'd different Customs from her, and for several Ages, would keep no Communion with her? Few of any degree of Sense have been hitherto so censorious, as to charge them with being the *Whore of Babylon,* or the Seat of *Antichrist.* None but some of you that are and can be no Churches at all, nay not so much as *Corrupt Churches,* since a *Corrupt Church* may have the *Essentials* or *Constituents* of a Church, as well as an *unhealthful Man* may have the *Essentials* of a Man. But you can be none, even by what I have argued already, and much more by what you will find afterwards; and moreover, it's sufficiently prov'd *ad hominem,* by your being the Instruments of *Antichrist*; some of you being *forged* by his own hand, to carry on

actually his Work, his Designs; nay, having many of you your *Call*, your *Mission*, (such as it is) from him, he being your Father, you his *Children*, his *Apostles*, his *Messengers*, as to some particular *Sects*, or *Particulars* of *Sects* amongst you, and consequently by being so nearly related to him; by your own *Arguments*, none of *Christ's* or his *Apostles* *Planting*, so none of the Members of his Body or *Church*. And as to some other *Sects* amongst you, that bid fairest, having nothing to urge in behalf of their *Missions*, but what any other *SECTS* may equally challenge upon the *self-same Grounds* to themselves, have no better *Calling*, *Ministry* than those who are immediately derived from the *Jesuits*, the avow'd Members of him whom you call *Antichrist*; so that, in Truth, it's as *easy* to find a *Church of Christ* amongst the unconverted *Indians*, as amongst you *Sectaries*; and to any *understanding Christian* nothing can be more *absurd* and *monstrous*, and more *uncapable of Faith*, than to conceit any thing of a *Christian Church* amongst you.

But once more, to shew the Absurdity of many of your *Brethren Sectaries*, being as they boast themselves the *TRUE CHURCH* and *ONLY* of *CHRIST*, we can prove that some *Sects* of them were set up at their first Starting by the *Jesuits*, &c. Is it reasonable to imagine they made it their Business to furnish them with true *Principles* of *Faith* in their Mouths, and gave them a true *Scheme* of *Church Government* and *Discipline*, whereby in good earnest, to *oppose themselves*, under the Notion of *Antichrist*,
Whore

Whore of Babylon, and *Idolaters*; who assert themselves to be the one Church of *Christ*, and all the rest of the Churches in the World, that refuse Subjection to them, and are not in actual Communion with them, as *none*, or at best *corrupt Churches*; and to infuse into you a most *flagrant Zeal*, that nothing will gratifie less than the *Destruction* and *utter Extirpation* of them? Where's the Sense of all this? And for what End? No! they only put Weapons into their Hands to encounter their *common Enemy* with; under that Notion to multiply *Divisions*, and *Factions*, and *Animosities*, by tearing in pieces the *Church of England*, under the Character of *Antichristian*, and *Babylonish*; which if they could but see *pull'd* and *shatter'd* in Pieces, they might hope in a little Time to *re unite* unto themselves. This Church ever was, and is the *Butt* of all your *Malice* and *Envy*, as well as of all other Sects here amongst us; to her Ruine you all agree and conspire, and join Hand in Hand and, in some sense, I may say, all the Churches in *Europe*; an infallible Argument to me of her being, in her *Articles*, *Discipline*, and *Holy Offices*, the most *Primitive*, *Apostolick*, *Orthodox*, and *Canonical*, Particular Church, in this Part of the World: An Argument of her *Catholicism*, because so strenuously oppugn'd on all sides, by the indefatigable Activity of the Church of *Rome*, and innumerable Sects, by the Treachery and *Latitudinarianism* of her own Creeping-Low-Church-Men, that are fed and pamper'd daily

ly with her Bread; and by the *Neutrality* of others abroad, that look on unconcernedly, and never pitied her, when they saw her prostrate on the Dust; although I must needs say, out of pure *Charity*, yet without any great Shew of Reason, she hath look'd upon some of the *Neutral Reformed Churches* abroad as *Sisters*, and vigorously, when time was, asserted their Cause, as if her own, and hath been an happy Instrument to them of their Peace and *Tranquility* when under a *Cloud*, to her vast *Expence*, and *little Thanks*; so that it may be a Question, Whether it was not more her *Fault* than *Glory* or Interest, to interpose for such she bare so slender a Relation to? Or whether, in some Sense, she hath not been justly recompens'd by their Ingratitude and evil Returns, and by what she hath *so sorely suffer'd* since for their Sakes, &c. So that it will follow at length, that you are *no Churches*, but *unlawful Combinations* and *Factions*, wearing *religious Badges* for *Discrimination* only; the *Pope's Journey men* and *Tools* in *Maskerade*; and to countenance you, is but to foster *Snakes* in our *Bosoms* to sting us to Death, and to let in the *Trojan Horse* upon us when Opportunity shall serve; to allow your *Conventicles* is but to permit so many *Nurseries* of *Rebels* and *Schismatics*, and to maintain a *Succession* of *sworn Enemies*, by *Principle* and *misguided Conscience*, both to *Church* and *State*, to *multiply* and increase yearly our *Enemies* in our own *Bowels*, whilst we waste and consume our *Youth*, who are the best inclin'd to the Government, in our *Wars* abroad; whilst
you

you lie *Brooding* at home, and sleeping in your whole Skins, pretending Conscience against taking up Arms, or making Wars upon Foreigners, watching all Opportunities to *fight* the Lord's Battels, as you blasphemously call them, in your native Country ; to seize the *Crown* and *Church Revenues* ; to *sequester* your Fellow Subjects Estates ; and, in short, to play the old Game over again to greater Perfection, *i. e.* with greater *Tyranny* and *Barbarity* than hitherto.

As for the *Arguments* I urge against the *Anabaptists Mission*, &c. they are grounded upon the common receiv'd *Maxims* of Christianity, never brought into question till the *Decadence* of Christianity, or towards the latter Ages of the Church, which tho' they may bawl against, yet I am apt to think will find it very difficult to *refute* ; but then I fancy I have this Advantage against them, that whereas they *give out* themselves to be the *true Church* ; and by some Means or other, together with the Title of the *Church*, have usurp'd some of her *Maxims* relating to *Unity*, &c. and so seem to defend their *Schism*, like the *Donatists* of old (whom in many Particulars they resemble) with *Truths wrongly apply'd*. I have made it my Business to *strip* them of their *Armour*, and to turn their *stoln Artillery* upon themselves ; and shewn in divers Respects how unserviceable Truth is for the *supporting* of Error, and so to condemn them out of their own Mouths ; which, by the way, ought to be look'd upon as a sufficient *Apology* for some seeming *Harsh Expressions*, as some of our *smooth-waxy-temporizing Latitudinarians*, not half a Degree differing

ring from Sectaries of all sorts, if occasion should serve, are wont to censure for them) in the following *Discourse*, which indeed contain in them most *weighty Arguments*, in Epitome, against them; exposing withal their most wicked *Confidence*, as well as *Malice* and *Ignorance*, and demonstrating how exactly those heavy *Accusations*, they bring against the *Church*, agree with themselves, and fall most justly upon

Act 29. 30.

2 Thess. 2. 3.

1 Timot. 3. 2.

2 Tim. 3. 2, 11.

Pet. 2. 10. *Jud.* 4

on their own Pates, But then I might here insist upon the Examples of our B. Saviour and his Apostles, in their Treatment of such sorts of

Persons; the latter being very conious in describing *Sectaries* in general, of the *Holy Fathers* of the *Church, Councils, &c.* and hence shew, against these Double-minded Men (see *St. Jam.* and *Herm.* Pastor) of all *Sects* and *Persuasions* in *Miniature*; that to treat them otherwise, is to act *superficially*, and to perform the Duty of their High Calling negligently, and dishonestly, and to persuade the rest of their Fellow Christians to entertain an undue Opinion of them, and to conceive of them otherwise than they ought, meerly as of *Innocent, Godly, Zealous*, but *misguided Christians*; which, considering their *Fruits*, is hardly reconcileable with Truth; and so, by this means, encourage them and harden them in their *Erroneous Judgments* and *Practices*, and give great *Encouragement* unto others to join with them.

The same *Method* that I have taken with the *Anabaptists*, will most exactly, for the main, serve against

against all the rest of our *Sectaries*; none of their respective Ministries standing upon a better Foot, than that of the *meanest* or most *despicable* Sect that the rest Condemn, and that which looks like *Nullity* itself; most of the *Sects*, how different from and contrary to one another, insisting chiefly on the *same* *Texts* for the Assertion of their Ministry, or when driven out of those their *strongest Holds* (as they fancy to themselves) insisting upon the *same* *Topicks*, as *Gifts*, *Divine Impulse*, *Extraordinary Vocation*, *Prophecy*, *Revelations*, &c. so that *answering* the Arguments insisted upon by the *Anabaptists*, answers the Pretensions of all the rest, both here and all the World over, that cannot give a *satisfactory Reply* to the *Queries* and Demands made in the *following Treatise*, as to the Point of *Ordinary Succession* in the *Evangelical Priesthood*. So that considering the *novelty* of these *Sects*, the greatest *part* of them pretending their *Communions* to be the true and only Church, exclusive of all other, there hath been no *Church* of Christ for about 1500 years; nay that for so long time, there hath been no such thing as *true Christianity* in the World.

This hath been one of those *choice Plants* that the *Church of Rome* hath so long *propagated*, and with such extraordinary *Care cultivated* and and cherished amongst us, to the *Eternal Contradiction* and *Reproach*, and *Scandal* of *Catholicism* (and that Church which assumes to herself to be the *Ground* and *Pillar of Truth*; and that Bishop, who, exclusive of all other Bishops, would be the *sole Vicar* of Christ.) ‘For where-

as

' as True Christianity is a perfect *Catholicism*,
 ' ['tis to be hop'd there's True Christianity out of
 ' the Boundaries of Popery] and contrarily An-
 ' tichristianism, or fighting against God, walks
 ' in *Singularities, Partialities, Sects, Separations*,
 ' and the like: it is too apparent, that
 ' the Ways wherein Men now pretend [as the
Jesuits and other *Emissaries* of the Church of
Rome have instructed our *Sectaries*] that the true
 ' Exercise of Religion lyeth, do very much hold
 ' the Bias of *Sectarism*; who sees it not in our
 ' extraordinary running after choice and affe-
 ' cted Preacher? *A Protestants Account of his Or-*
thodox Holding in Matters of Religion, Printed
 1642. p. 37. Now since it's so apparent, by
 what hath been hitherto said, that many of our
Sects are the very Invention of the Church of
Rome, and that all the rest are manag'd and in-
 fluenc'd by them, to carry on the Design of ru-
 ining and extirpating our Church; what better
 piece of Service can we do our Holy Mother,
 than by endeavouring to expose these *religious*
Cheats, Impostors, and False Apostles, and by
 publishing to all Christians the *shallowness*, as
 well as *wickedness* of all their Pretensions; and
 at the same time, by breaking the *Measures* of
 our Sworn und Inveterate Enemies. For by
 opposing these *Sectaries* effectually, the Damage
 redounds to the Church of *Rome*; as by Favour-
 ing the *Sectaries*, we Countenance the other.
 So that whoever Preaches or Writes against
 them, does it in effect against Popery, they be-
 ing the *Pack-horses* to introduce it. And who-
 ever

ever Countenances and Pleads for the *Toleration* of these Sects, *constructively* or *virtually* does the same for *Popery*, let his Intention be what it will otherwise : The *Toleration* of *Diversity of Communions*, naturally tending to the *Dissolution* of the *Establish'd Church*, especially when a Liberty is allowed withal of *withdrawing* all they can from the *Establish'd* or National Church ; which is not in the least provided against by any *Clause*, imposing any *Penalty* upon the *Seducers* or *Seduced* ; than which 'tis impossible to conceive a greater Instance, either of *Indifferency*, or *Unconcernedness* for the *Glory of God*, in reference to his *Truth*, and the *Salvation* of those who were solemnly *dedicated* unto him, by being *enroll'd* in the *Matricula* of his *Church* ; or that *Grand Trust* reposed in Governours for promoting *Piety* and *Virtue*, the greatest Interest of Mankind, the very End of the Institution of *Magistracy* ; which is such a *Liberty* or *Connivance*, as our *Dissenters* never had the Impudence to ask ; and which the Law of God, and a true Zeal for his Glory, and the Preservation of the Church, Love and *Tenderness* for the Souls of Mankind, the Peace and Establishment of the Government and Nation, and true Interest for our Posterity can never justify. So that none but *Rasæ Tabulæ*, Men indifferent, that can take up any Form of *Religion*, *Latitudinarians*, *Half-Papists*, *Atheists* and *Ignoramus's*, can ever be zealous for *Toleration* ; and whoever are so, are certainly Promoters of *Popery*, and the Grand Occasions of the Growth of *Popery*, and no other
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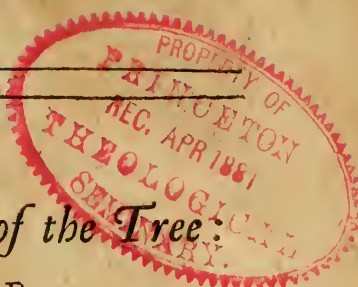
in this *Island*; this being certain, *that the Toleration of Sectaries*, is the Growth of Popery, to which all our Disasters, all our Miseries are owing.

But to return to our Subject once more, and so to a Conclusion :

Now let any sober Christian, of a tolerable Capacity, lay these few things together, and reflect seriously upon them, and he will find it demonstrably true, that these *Sectaries* bear no Relation to the Church, according to Rules laid down in Scripture, and hold not *true Faith*; and that their Way is and must be *infallibly* (ordinarily speaking) the *Wrong*, the *Broad Way*; and accordingly *destitute* of the *common Christian Hope* for Salvation, and consequently will *dread* to venture his Soul amongst them. But for a fuller Satisfaction, I shall refer the Reader to the Treatise itself, which I recommend to the Blessing of God; that it may, however weakly perform'd, be Instrumental to bring off some, and a *Preservative* for others, against this dangerous and growing *Sect*, and *all* others; desiring all good Christians to join with me in this Excellent Prayer of our Church :

O Merciful God, who hast made all Men, and hatest nothing that thou hast made, nor wouldest the Death of a Sinner, but rather that he should be Converted and live : Have Mercy upon all Jews, Turks, Infidels and Hereticks; and take from them all Ignorance, Hardness of Heart, and Contempt of thy Word; and so fetch them home, Blessed Lord, to thy Flock, that they may be saved among the Remnant of the true Israelites, and be made one Fold under one Shepherd, Jesus Christ our Lord; who liveth and reigneth with thee, and the Holy Spirit, One God, World without End. Amen.

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Ax laid to the Root of the Tree:

OR, THE

ANABAPTISTS

MISSION OR MINISTRY

Examin'd and Disprov'd, &c.

BEFORE we enter upon the *main subject* matters of *Dispute* between us (*viz.* the *Lawfulness*, or *Validity* of *Infant-Baptism*, and other *your singular Opinions*) I apprehend it, indispensably necessary in the first place, to enquire whether *you* or *we* are the *True Church of Christ*; For, if it appears, that either those of *Your* or *Our Communion* be not, or are not *Members* of the *True Catholick and Apostolick Church*, it will be in vain to engage in this *Controversie*, because the *Validity* of all *Ministerial Acts* ordinarily depend upon their being performed, or transacted by those who *have Authority* so to do from *Christ* by the *Mediation* of the *Church*, to which *Christ* himself *delegated* this *Authority*, to be continued *successively* from *one* to another to the *End* of the *World*.

This *Point*, I think, will be readily *yielded* by *You*, That none can perform any *Ministerial Acts*, but such as are *authoriz'd* so to do, by *Christ* and his *Church*: That in particular, *none* can, in the *Ordinary* or E-

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stablish'd

establish'd Way, be admitted Members of Christ's Body the Church, but by Baptism; consequently, that none can Baptize, but those who are actually Members of this Body, and have especial Commission, or Delegation so to do; and none have any reason to pretend unto, or to exercise this Commission, but those who are called thereunto, because none can take upon himself this Authority, but he must be called unto it, and solemnly invested with it by Christ, or his Deputies, *mediately, or immediately.*

If so, then it will be in vain for either of Us to dispute the *Lawfulness*, or *Validity* of *Infant*, or *Adult-Baptism*, if in the mean time we are in the dark, and cannot prove whether we are *within*, or *without* the Church. The Church is but One, in its Nature *indivisible*; *Unity*, and *Divisibility* are inconsistent, and incompatible Terms. There is but One Communion likewise, so that *Two Communions* diametrically opposite, can't be one and the same Church; and there is One Baptism, into the One Faith, of the One Lord, or One Head of this One Church; and therefore if this One Baptism, whether of *Infants*, or *Adults*, be administered, or performed *without*, or *out* of this One Church, in consequence it must be null (as I said in respect of *Infants*, as well as of those of *full Age*.) This is, as I conceive, a necessary and unavoidable Consequence, because there can't be *Two Baptisms* no more than *Two Churches*, or *Two Lords*, or *Two Faiths*, or *Two Hopes*, or *Two Heavens*, and *Two Hells*; because, by the same way of arguing, there may be *Two thousand Millions* as well as *Two*, and so *in infinitum*.

These Consequences you can't avoid, or deny; because, upon your own Supposition, that *You* are the one, or only Church; and as some of your Progenitors (as I find in St. Bernard) have formerly asserted, the *Apostolici*, or the only Genuine Successors of the *Apostles*: You have all along Rebaptiz'd All that came off

off from other Communions to Yours, looking upon their former *Baptism*, whether whilst *Infants*, or *Adult*, as null and void, nay *sinful*, because perform'd by those of a *false Communion*.

Therefore to clear the way, and to remove all *Impediments*, its highly incumbent upon you, who confine the *whole Body*, and *Flock* of Christ to your own *Party* or *Communion*, with a *positive Exclusion* of all besides, to prove that you are the *one Church of Christ*, and that since His *Ascension*, He has had no other *Church* but yours; and withal, that you all along for this *Seventeen Hundred Years*, without any *Interruption* of *Succession*, *Practice*, *visible* and *open Profession*, have been, and are the *only visible Body*, of that *one invisible Head Christ Jesus*, blessed for ever. For, if you can't demonstrate that, all your *Dispute* about *Baptism* vanishes into *Air*, or *Nothing*; and, besides, I must tell you, Without doing this first, you have no *Right* to enter upon this *Controversie*, as being as *foreign* to you, as to *Turks* or *Infidels*, and even the *Scriptures* themselves will stand you in no stead, as having no *Right* to them: For, they were, and are *one sacred Depositum* committed to the *Custody* of, and for the *sole Use* and *Edification* of the *One Church*; because, the *Natural*, or *Animal Man* as such, is not capable without the *Assistance* of the *One Spirit of GOD*, by his *infusing* of *Divine Faith*, to apprehend, or understand the *Mysteries* of God, and all the *Graces* and *Influences*, and *Operations* of this *Divine Spirit of Truth*, and *Holiness*, or *Righteousness*, are ordinarily confin'd to the *One Church*. All this I take for granted, and if you have any *Principles* at all, you can't deny it; if you do, then I must tell you, you have no *Principles*, and then all manner of *Dispute* with you is *endless*, and to no *purpose*. Therefore I proceed upon this *Supposition*:

First then, as to your professing your selves to be the *One Church*, or *One Body* of Christ, I request of

you to give a *positive categorical Answer* to these following *Queries*.

When did your *pretended Church* commence? Shew us in what *Age* after our *Saviour*, in what *Century*.

Whether in the *Apostolical Age*, or immediately after, or how long since?

Who were the *first Pastors*, or *Dators*, or *Authors*? How long they continued their *Succession* *uninterrupted*, and were in *actual, visible Possession* of the *One Church*, and so were a *visible Body known*, and applied to, and so *distinguishable* from all other *Sects* and *Denominations* of *Christians* in the *whole known World*?

By what *Means* the *Catholick Church* came to *fail*, or to be so far *extinct*, as to give way to the *Usurpation* of *Intruders*, and consequently to be so *wholly absorpt*, as to leave no *Remains*, no *Footsteps* behind it for many *Ages*?

Where lay it *conceal'd* for *Fourteen Hundred Years*, till about *Luther's time*?

How did it ly *hid* all that space of time? And by what means did She *propagate* her self *successively* all that while, and in what *Parts* of the *World*?

If you *alone* were the *True* and *Genuine Successors* of the *Apostles*, it must follow, that you were once in *Possession* of all the *particular Churches* that they *planted*, that you were the *One Catholick Church*, out of which no *Grace*, no *Salvation*, ordinarily to be had: The *peculiar People* of *God*, his *Elect*, shew us then what became of this *Church of Christ* for so many *Ages* together, into what *Wilderness* She was driven, whether She *subsisted* all this while, or not; or whether it can be supposed the *Church* can *cease to be*, or to *exist*, in consequence of *Christ's Promises* to be always with Her, even for one *Moment*?

If She hath *subsisted* all along, as you would insinuate perhaps (during these hinted *Intervals*) in a *State* of *Invisibility*, *unknown* to all the *World* besides; pray *prove*, and *demonstrate* this unto us; if you cannot

not make out all this, assure your selves, you'd find it a *difficult Task* to convince Gainsayers, and to support these your *Pretextations*.

This possibly may surprize you, I confess, and seem somewhat strange unto you, but how you can evade it, I know not.

The *Ministerial Office* is so sacred, as in its own Nature implying the transacting Things of the most *momentous* Concern relating to the *Eternal Salvation* of Mankind, between GOD and Them, and acting in *Christ's* stead, and in *his Name*, the Authority so Divine, that it infinitely transcends all the Power of the *Emperors* and *Kings* of the Earth, as it must needs do, if it exceeds that of the very *Angels* themselves, that even *Christ* himself did not vouchsafe to assume it to Himself, *Heb. 5. 4.* That for Men to intrude themselves into this Office, without being *legally*, or *externally call'd* unto it; that is, in the *stated* and *ordinary* way of *Christ's* Appointment, is the highest and the most daring *presumptuous Sacrilege* that Mankind can be guilty of, and *literally*, *Antichristianism* it self, *i. e.* diametrically opposite to the *Institution* of *Christ*, *God* himself. It is downright and express *Rebellion*, like unto that of the *Fallen Angels*; it's bidding *Defiance* to Heaven, and an Attempt to wresting the Power out of the Hands of the *Almighty*. Such *Presumption* as this can never be suppos'd to produce any *gracious*, any *saving Effect*, or to oblige *God* to ratifie such *irregular* and *unlawful Acts*, therefore, in its own Nature, must be *null* and *void* in all manner of respects, except as to the *provoking* of the *Wrath* and *Vengeance* of a jealous and incens'd GOD, as in the Case of *Dathan* and *Abiram*; *effectual* only in the *damning*, but never in the *saving* of Souls. For an *unlawful Authority* can never produce any *legal Acts*, especially in such Cases and Instances as these. If the *Authority* be *null*, the *Acts* of it must be so likewise, and consequently, all your *Religion* all you do, in

vain ; because, God Almighty is in no sense, hath no ways by any express *Covenant* or *Promise*, obliged himself to ratifie, or to co-operate with such *Transactions*, as being done not only *without* his *Licence* and *Command*, but in *direct* *Opposition* unto, and *Rebellion* against it. Therefore he never *owns* such *Intruders* for his *Ministers* or *Delegates* ; nay, he plainly *disowns* them, as bearing no manner of *Relation* unto Him ; *I sent them not, neither have I commanded them, neither spake unto them*, Jer. 14. 14. *I have not sent these Prophets, yet they ran ; I have not spoken to them, and yet they prophesied*, Ch. 23. 21. See Chap. 27. 15.

We know but *one Church*, and that hath been ever visible ; all the Malice of Men and Devils hath never been able to destroy it, to render it even *invisible*, except in some *particular parts* of it, let some *Writers* pretend what they will.

From our Saviour's *Ascension* to this *present day*, the *Church of Christ*, His *Universal Catholick Church*, mention'd in our *Creed*, and in the holy *Scriptures*, hath been supported, kept up, and *visibly* too (tho' as to some *Parts* or *Members* of it, under an *Eclipse* for a time) according to His sacred *Promise*, which He hath most literally fulfill'd, and which we are obliged to believe as an *Article of Faith*, He will preserve, and *visibly*, till the *Consummation of all Things*.

But as for *particular Sects*, or *Churches of Human Institution* or *Contrivance*, *Heretical* and *Schismatical Combinations*, or *Churches* (to use the word *Church*, in a lax, low, or secondary sense) we have seen the *Conclusion* of *infinite Numbers* of them of *infinite Denominations*, and dwindled into their first *Non-ent*ity, because never watered with the *Dew of Heaven*, never influenced by the *Divine Spirit*, never under His *Guidance* and *Protection*, never own'd by *Christ*, never bearing any *Relation* unto Him, never guarded by his *Promises*, but *Mushroom-like*, sprung up and died, and withered, all at once.

whereas

Whereas on the contrary, the *One and Genuine Church of Christ*, instituted by Himself, planted and propagated by His *Apostles*, irrigated by the *Blood of Holy Martyrs*, and carried on by their *Successors*, hath always even flourished most, and enlarged it self under *Persecutions*, (a *Characteristick Note of the True Church*, and a *clear Evidence of Christ's owning his Spouse*, an *infallible Argument and Demonstration of His Protection*, and making good his *Promise unto her*, *That the Gates of Hell should never prevail against Her*; that is, ruin Her, extinguish Her) hath hitherto never ceased even to be visible, and plainly and clearly to distinguish her self from *Hereticks, Schismatics, Jews, Pagans and Infidels*; But as for *Sects, Schismatics, Hereticks, false Prophets, false Apostles, false Christs, &c.* All the *History of the Church*, particularly and most evidently assure us, that even *Prosecution* alone, as well as *Persecution*, has been able to *eradicate, and extirpate them*, and reduce them to nothing, even *Oblivion* it self; so that for *Ages* they have not been able to *continue their bare Remembrance*, or to *subsist in Corners*; nay, which is very observable and notorious, for the most part, notwithstanding their *Obstinacy* for a time, have *chosen* rather to return into the *Bosom of the Church*, they so outrageously *enveigh'd against*, and *condemn'd for Diabolical, Antichristian, &c.* rather than endure even *tolerable and minute Inconveniences*.

Now if you cannot make it appear, that *Your Church* (as you call it) hath all along from the *Apostles days*, till this very time, continued *visible*, and asserted her self to be the *Catholick Church*, which hath been *always visible*, (for the very Term *Catholick* supposeth *Visibility*;) for that which is *Catholick* or *Universal*, is only so by being *visible*, and *known*; and the *Church* is called *Catholick* upon the account of Her being *visible*, otherwise She could not be *known*, in opposition to all *Heresies*,

Schisms and *Sects* whatsoever, and continued *Her Succession* down to *this* very time, through all *Persecutions* and *Oppositions*: Tho' you may possibly make it appear, and very easie too, that some under the *denomination* of *Christians*, may have profess'd your *distinguishing Doctrines*, and at *different times* afterwards, yet there having been such vast *Chasms* or *Intervals* between their different *appearings* in the *World*, if you cannot *uninterruptedly* deduce your *Succession* of *Ministers* (without which there can be no *Church*, no more than a *Society* without *Governors*) your *Cause* must sink, and all your *Pretensions* evaporate into nothing.

For, if this be your *Case*, it's plain, nay, infallibly true, that your *Church* was never of *Christ's* planting; if it had, He would have supported it, because He is *Truth* it self, and keepeth his *Promise* inviolable, and no *Power*, either of *Earth*, or *Hell* it self, could ever have wrested you out of his *Protection*. All the *Powers* of *Hell* or *Earth*, combin'd together with the utmost *Malice*, *Resolution*, *Diligence* and *Unweariedness* imaginable, and *Obstinacy*, could never have prevail'd against you. His most sure word of *Promise* could never have fail'd you; so evident is that of *Gamaliel*, *Acts* 5. 38, 39. *If this Counsel, or this Work be of Men, it will come to nought; But if it be of God, ye cannot overthrow it.* So that if your *Church* had been the *Catholick Church* planted by *Christ*, it could never have been overthrown, it would never have vanisht like *smoke*, and been forgotten for *Ages* together. *Antichrist* could never have banish'd *Her* out of the *World*, and have prevail'd over *Her* longer than all the *Calculations* of the *Duration* of *Antichrist's* *Reign* ever amounted to.

This is a peculiar, and distinguishing *Property* of the *Church*, that She is never hurt, or injur'd by *Persecution* or *Opposition*: Then She is best understood and known, and manifests her self, then She is most vi-

visib3

able to all ; when She is most *annoyed, affronted, despised, winnowed, sifted, tempted*, then She best improves her self to the World, as well as to God, then She is most *radiant and charming*, even to such a degree as hath been very frequently *observ'd* in the very *Eyes* of her most *barbarous and inhumane Persecutors*, and most *inveterate and malicious Enemies* ; and that which is most surprizing and admirable, the more *deserted* by Her *temporizing and false Children*, the more *augmented* by the *Accession* of sincere and faithful *Converts* ; and when most *abandon'd and betray'd* by Her *Earthly Protectors*, the more *secure and better supported* and *cherished* by Her *Saviour*, by Her *God*.

No ! it is GOD, it is *Jesus Christ*, the *King of Kings*, and *Lord of Lords* that is Her *Rock*, Her *Refuge*, her *Protector*, Her *Saviour*, and Her *Deliverer*. Nothing is more *puissant* than the *Church*, in all the *Wars* that ever were made upon Her, She hath always been *Victorious and Triumphant*. *God is the Church*, saith the *Great Chrysostom*, *who is stronger than all* : This is no *Solecism*, for GOD is the *Head* of the *Body*, the *Church* ; the *Body* is nothing but a *lifeless Trunk* without the *Head*. *God founded the Church*, then who dares pretend to *pull Her* down ? 'Tis God that makes the *Earth* *Consule Psalm*. tremble, 'tis He looks down upon the *Earth*, and makes it tremble ; He speaks but the word, and it settles it again whenever She is assaulted : Much more will He establish and *confirm* his *Church*, when She begins to *totter* : For the *Church* is far *stronger* than the *Earth* ; nay, than *Heaven* it self. *Heaven and Earth shall pass away, but my Words shall not pass away*. What words ? Upon this *Rock* will I build my *Church*, and the *Gates of Hell* shall not prevail against it, *Mat. 16. 18*.

Prove now that *you alone* have a *Title* to His *Protection* ; prove, that *you are His Church, His Chosen,*
His

His Spouse : Prove, that the *Myriads* of *Martyrs*, *Confessors* and *Saints*, were yours ; that you are the *genuine* and *true Successors* of the *Martyrs* ; that all the *Gifts* and *Graces* of the *Holy Spirit* must be *derived* by *Christ's own Appointment* thro' your hands. *Deduce* your *Faith*, and *Practice*, and *Discipline* thro' every *Age* of the *Church* till this day, and then you will *do something indeed* ; then in reason you may expect that *all* will become your *Converts* ; but because you have done so little of this kind, therefore have you made so inconsiderable a *Progress*.

This, my Friends, lies upon your hands to do, it's demanded of you, and you are obliged, at the *Peril* of your *Souls*, to give all possible *Satisfaction* as to this *Point*. Prove your selves to be the *Church*, and you will gain a vast *Point*, you may expect *all* the *rest* will fall in, that all the *World* will run after you, that the *fulness* of the *Gentiles*, and the *conversion* of the *Jews*, *God's ancient People*, shall in *God's due time*, become an *addition* to you : For if you can clear this *Fundamental Point*, none will doubt your *Performance* as to all the *rest*.

It's in vain to proceed farther, till your *Mission* is *clear'd*, *prov'd*, and *establish'd* : For, till you have removed all these *Objections*, *answer'd* all these *Queries*, it's meer *Courtesie*, not *Obligation*, to proceed any farther with you. The *Validity* of all your *Acts*, as to *Baptism*, *Administration* of the *Lord's Supper*, *Prayers*, *Preaching*, all manner of *Ministerial Acts*, will depend upon the *Authentickness* of your *Mission*.

What matter (as to your *acting*, or *transacting*) whether it be *lawful* to *baptize* *Infants*, or not, or who are the *proper Subjects* of *Baptism*, whether *Infants*, or *Adults*, if your *Baptism*, or *Baptism* administered by you, be *ipso facto* invalid : If you can't assert your *Mission*, produce your *Credentials*, your *Authority*, even your *Adult-Baptisms* will be *ineffectual* ; void, null, and that in consequence of your own *past* *Principles* and *Practice*.

Let us consider then in the first place, what *Baptism* is in general. It's the *Splendor* or *Light* of the *Soul*, a *change of Life* for the better, the *Answer* of a good *Conscience* to *God*: It's the *abjection*, or *throwing off the Flesh*, the *putting off the Old Man*, and *putting on the New*; The *Prop*, or *Support* of our *Infirmity*; The *Following* of the *Spirit*; the *Participation* of the *Word* [or of *Christ*;] the *Restoration*, or *Renovation* of the *Creature*; the *Communion* of *Light*, and the *Depulsion* of *Darkness*. *Baptism* is the *Chariot* to *Heaven*, a *Pilgrimage* to *Christ*, the *Support* of *Faith*, the *Perfection* of the *Mind*, the *Key* of the *Kingdom of Heaven*, and a *Commutation* for *Life*, the *abolishing* of *Slavery*, the *loosning* of *Bands*, and the *reassertion* of our *Liberty*. Again, as *Christ* the *Author* of this *Divine Gift*, hath many *Compellations*, so this *Bounty* of his hath many *Names*. We call it a *Gift*, *Grace*, *Unction*, *Illumination*, the *Garment* of *Immortality*, the *Laver* of *Regeneration*, a *Seal*, a *Gift*, because it's confer'd on those who confer'd nothing first: *Grace* or *Favour*, because it's bestow'd on the *Guilty*; *Unction*, because it's *Holy*, and *Royal*, for thus *Prophets* and *Kings* were *anointed*; and therefore *St. Peter* calls *Christians*, that is, the *baptized*, a *royal Priesthood*: *Illumination*, because it's *Splendor*, and *Brightness*; A *Garment*, because it's the *covering* of our *Sin* and *Shame*, and *Nakedness*; A *Laver*, because it *washes* and *cleanses*; A *Seal*, because it's a *Conservation*, or *keeping*, and a *signification* of *Property*, or *Dominion*: But to be short, we ought to look upon the *Power* or *Efficacy* of *Baptism*, to be nothing else than our *Engagement* and *Covenanting* with *God* to lead a more *holy*, *purser*, and *better Life*, a *solemn Consecration*, and *Dedication* of our selves to his *Service*, a *lifting* our selves under *Christ's Banner*, the *sealing* of the *Faith*, because *Baptism* is a *publick Approbation* and *Testification* of the *Faith*, and in *Baptism* we receive the *Seal* and *Character*, or *Mark* of *Faith*.

The

The Sponſion, Stipulation, Promise, or Covenant of ours in Baptiſm, is call'd likewise our Oath, by which we ſwear, as it were, fealty, or true Allegiance to God; the Violation whereof is the higheſt, rankeſt Perjury and Diſloyalty we can be guilty of. It's call'd our Incorporation with Chriſt, that Act by which we are made Members of the Body of Chriſt here upon Earth, and Fellow-Citizens with the Church Triumphant of Heaven, Children of God, and Heirs of eternal Salvation.

But to be a little more particular; Baptiſm is the Abolition and Remiſſion of all our former Sins, whether original or actual, of all ſorts, all denominations; a reſtoring us to the Favour, Friendſhip and Love of God, whereby of Enemies we become Friends, of Aliens, the Children of Adoption; of Children of Wrath, the Children of Grace, the bleſſed effects of our new Birth and Regeneration. By this new Birth, or Regeneration, our Underſtandings are illuminated by the Divine Spirit, collated in Baptiſm; which Illumination gives us new Ideas of things quite different from thoſe, which afore were the reſult of meer natural Reaſon, of the Nature and Eſſence of God, of our Obligations unto Him, of the Immortality of the Soul, of Virtue and Vice, future Rewards and Punishments, of the Emptineſs, Vanity, and Unſatisfactorineſs of worldly Enjoyments, Pleaſures and Comforts. By this New Birth, the Seeds of Virtue and Holineſs are implanted in our Souls, new Habits, new Deſires, new Inclinations, new Strength, whereby to grapple with, and engage againſt all God's and our Enemies, which gradually exerting themſelves, make us die unto the World, and live unto God, by mortifying all our corrupt and ſinful Paſſions and Affections, thoſe earthly Members and Inſtruments of all Sin and Wickedneſs, by which means we aſpire unto, and breath after heavenly Things, deſpiſe the World, and are always upon our Guard againſt all its Allurements, as knowing that if we love the World,

we cannot love God, that God and the World are irreconcilable Enemies. By this *Divine Light* communicated unto us in *Baptism*, we understand the *Infirmity* of our Natures, the *Deceitfulness* of our Hearts, our *Propensity* to Vice, the *Wiles* of Satan, the *Dangers* of worldly Prosperity, the *Usefulness* and *Necessity* of Afflictions, the *Dignity* and *Value* of our Souls, the wonderful *Love* of our blessed Saviour towards us, the *Beauty* and *Charms* of *Virtue* and *Holiness*, the *Vileness* of Sin, the *inestimable Treasures* of God's *Grace* and *Mercy*; by a due *Attention* to which, and the *Result* of our *Gratitude* and vast *Obligations* unto God thereupon, we become, at length, *victorious* over our selves, the *World*, and the *Devil*, and desire to be dissolved, to be discharged of our *Earthly Vehicle*, and to be with Christ.

Now after a due *Consideration* of these *stupendious Privileges* and *Graces* of *Baptism*, upon which the *Salvation* of Mankind ordinarily depends; without which, in the ordinary way of God's *Mercy*, we cannot be saved; to presume to transact all this without any *Authority*, is it not to counterfeit God's *Seals*, is it not direct *Forgery* in the highest degree imaginable, is it not to invade the *sacred Office* of God's *Minister* and *Delegate*; nay, is it not to usurp upon God himself, for you to take upon you to represent his Person, to act in his Name against his declared *Will* and *Institution*, and downright *Treason*, and *Rebellion* against *Jesus Christ*? Is not this *despising* his *holy Institution*, and *trampling* upon his *Authority*? Is not this *Antichristian* to the utmost, and such *Transactors* literal *Antichrists*, *Opposers* of *Christ*, who set themselves up against his *Ordinance*, *Enemies* to that *Divine Unction*, by which our blessed Lord was consecrated to be our *High-Priest*? Is not this *belying* of the *Holy Ghost*, and *doing despite* to the *Spirit of Grace*, and *mocking* and *affronting* the *sacred Trinity*, to pretend to act in their Name without, nay, against their *Authority*,

thority, and a most horrid and dreadful deluding, defrauding, if not damning those Souls, which you pretend to put into a state of Salvation; and so, my Friends, it must be, if you be not the Church of God, and his Ministers, in the way that himself hath established.

It's an avow'd Principle and Maxim in Christianity, that Christ's Institutions are inviolable, unalterable; No Authority under Heaven sufficient or capable to infringe them, or to change the Matter or Essence of them: It's true, some Circumstances of them may be mutable, but the Essence, or Matter, must ever remain the same. What therefore has been appointed once by God as a standing Ordinance in his Church, as in the case of this last, and Gospel-Dispensation, no manner of Necessity can excuse the wilful Violator of it, where God himself has not plainly and expressly provided for it. All times, the whole volume of Ages are present unto him, and therefore the Pretence of Necessity can never indemnify the Breach of Divine Institutions; Necessity, indeed, may excuse the want of these Ordinances, but never the Assumption and Usurpation of them; as a learned Person hath well urged.

Hence then it is evident, as in the Case of Baptism, if it be an Authoritative Act, and by Christ himself appropriated, as to the Exercise or Administration of it to the Evangelical Ministry, a Ministerial Act, it cannot be validly Administred by any but those who are externally call'd to that sacred Function, and least of all out of the Church; for, 'tis the greatest Impropriety and Contradiction in the World, to suppose that those, who are not themselves of this Society, should have a Power or Authority to admit into, or make others free of this Society or Incorporation, by an Act, they are altogether at the present, incapable of Administring, e. g. of remitting Sins, and collating the Gifts of the Holy Ghost, as in baptismal Regeneration:

ration : These Three Acts being implied or contain'd in that One Act of Baptizing, a part of the Apostolical Commission, which, with all the remaining Authorities, were to be convey'd by the Apostles to their Successors, and so on successively to the end of the World ; and to which, our Saviour had most solemnly promis'd his Concurrence and Presence, even to the end of the World ; Powers and Authorities to go along always with the Church, and to be inseparable from Her ; and consequently, never to be presum'd to be perform'd out of Her, and least of all by the Laity, those who never had Authority in the Church, or from the Church, to exercise such Acts ; nay, such whom the Church her self hath not power to Authorize as such.

That a Succession of Ministers, deriving their Mission from the very Apostles, were to continue always in the Church, is plain and evident from the Original Commission, Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost ; — and lo, I am with you alway, even to the end of the World, Mat. 28. ver. ult. As my Father hath sent me, even so send I you, John 20. 21. The same Mission Christ received from the Father, the same He transmitted to his Apostles, and they to their Successors, which Christ promised to ratify and confirm himself. This Authority, was not by his constant Presence with them, to continue only for the time the Apostles should live ; otherwise, it must have ceas'd long since, even at their Deaths : But the Commission is extended to all that should succeed them, from their Decease, to the end of the World. Lo, I am with you alway, even to the end of the World. This Promise most particularly relates to their Successors, the Apostles were not to continue till Christ's second coming to judge the World, but their Successors were ; and so it follows again by inevitable consequence, that as Christ sent them, and invested them with his

his own *Authority*, so they were to *keep up* and *continue* this *Authority*, by *sending*, or *ordaining* others, who were successively to *transmit* it even to the Consummation of all things : This *Succession* of Pastors was to continue so long as the Church should continue. And as the *Gates of Hell*, i. e. the Power of the Devil combin'd with the Power of Men, should never be able to *prevail* against, or overthrow or dissolve this Church of Christ, the Society of the Faithful, so should they never be able to *interrupt* this *Succession* of Pastors in the Church Universal. A *Succession* of Pastors is so *Essential* to the Church, That there can be no Church without it ; where there are no Pastors, there's no Church, because Pastors are the Principle of *Unity* to the Church ; a Church being nothing else but a *Flock* gathered together and embodied or incorporated unto and with the Pastor : There may be indeed in some Cases, and in some Emergencies, a Body of Christians without Pastors, but this can be no more call'd a Church, than a multitude of People without Governours to Head them, Direct and Order them, a Civil Society. I say, there may indeed be Christians and Faithful People on some Occasions without Pastors, as in the Case of the *decease* of Pastors, or *Persecution* or the like, which is not their *Crime*, but their *Misfortune* ; then I don't question but the Good and Merciful God will be present with them, and supply their *Spiritual Wants* by his *Extraordinary Grace*, but then they cannot be call'd a Church properly and strictly, for want of their *Spiritual Heads* and *Governours* : But for those who make and appoint Pastors for themselves, by *private Impulse* and their own *Humours* out of the *Regular* and *Stated* Method of Christ's Appointment, contrary to his *Institution*, who is the Head of the Church, and from whom all *Ecclesiastical Authority* or Church-Power is derived ; they are so far from being a Church, or Members of Christ's Body, that they are actually rent and

divided

Divided from the Church, nay are not Christians, as deriving no Spiritual Nourishment from the Head, no Spiritual Graces to support the Spiritual Life, no more than a Bough cut off from the Tree can Grow, Bud and Blossom, and bring forth Fruit and Live. Nay, I say again, they are not Christians; for if ever they were so, i. e. in the Church, by separating and cutting themselves off from the Church, they cease to be Christians, even according to the Sentence and Determination of Christ, of God himself, in reference to such as refuse to hear the Church, let him be as an Heathen or Publican, that is, look upon him as an Infidel, an Unbeliever, account him no longer a Christian, a Member of my Church, as one whom I will own, or hath any Interest in the Common Salvation purchased by my Blood, any more than one who Worships Idols, than the most Profligate, Vile, Debauch'd Worshiper of Drunken Bacchus, or Prostitute Venus.

But to return; wherever the Church is, there hath always been, and shall be (it's Matter of Faith) a Succession of Pastors, deriving their Authority from Christ and his Apostles, notwithstanding all the Machinations of Devils, Persecutors, Hereticks, Schismatics, Turks and Infidels; nay, and visible too, to that End it might be known and applied unto for the Word of Life, and the benefit of the Sacraments, and never did, cannot, shall never fail, unless Christ Himself should prove worse than his Word and Promise; which no Christian dare to aver.

Whoever then pretend to be the Church, must, and are oblig'd to prove this Succession of Pastors; and since you call your selves the Successors of the Apostles, and the True Church of Christ, it's required particularly, since by thus asserting, you do implicitly at least, condemn all other Churches in the World as Nullities, and assume to your selves all that is essential to constitute a Church to the Total Exclusion of all besides.

You can't avoid this ; because if you be the One Church of Christ, you must have the *χαρίσματα*, those permanent Gifts which are inherent unto, and inseparable from Her, amongst these Gifts you will find a Succession of Pastors, God hath set some in the Church ; first Apostles, secondarily Prophets, thirdly Teachers, 1 Cor. xii. 28. and in the Ephes. c. iv. v. 8. Governours and Pastors of the Church are expressly call'd Gifts, wherefore he saith. when he (i. e. Christ) ascended upon high, he led Captivity Captive, and gave Gifts unto Men: And after a Parenthesis of two Verses, v. 11. And he gave some Apostles, and some Prophets, and some Evangelists, and some Teachers, for the Perfecting of the Saints, for the Work of the Ministry, for the Edifying of the Body of Christ, till we all are in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the measure of the Stature of the fulness of Christ : That we henceforth be no more tossed to and fro, and carried about with every Wind of Doctrine by the slight of Men, and cunning Craftiness, whereby they lay in wait to deceive. Here you may see then in the first place, that Pastors or Ministers are reckon'd among the Gifts that are always essentially necessary to the Church, and that consequently where there are no Pastors, there's no Church, no Flock of Christ, i. e. ordinarily, no Sacraments, as you your selves own : And in the next place, the Great Ends, for which they are given for the perfecting of the Saints, for the Edifying or Building up the Body of Christ, to preserve the Unity of the Church, and to prevent Schisms and Heresies, and to keep the Faithful from being seduced and carried off by the Subtily of Crafty insinuating Hypocrites, and being torn in pieces by Ravening Wolves dress'd up with Sheeps Cloathing, pretending to be the True and Genuine Shepherds ; by False Prophets, False Apostles, &c.

If then it be of so near Concern and Importance of the Church, to be under the Government and Ministration

tion of Pastors, since her Perfection, Unity, Edification and Safety depends upon Them, none but those who are outwardly and legally call'd unto this Holy Function, ought to be receiv'd or admitted as such, none but such as are really and truly Authoriz'd or Impower'd by the Successors of the Apostles, those who derive their Succession from the Apostles themselves, and so from Christ by a straight interrupted Line.

Now where God hath set [or given] these Gifts, these Pastors and Ministers, there we ought to learn the Truth, even from those who succeed the Apostles. 'Tis they who are intrusted with our Faith, with the Word of God, whose Lips are to preserve Knowledge : Tis they who are to Preach the Word of Reconciliation, to Administer the Holy Sacraments unto us, and to build us up in the One Faith, unto a Perfect Man, &c.

Wherefore 'tis the Duty and highest Interest of all the Faithful to submit themselves, and to adhere firmly to those Pastors, who are the Apostles Successors, who with their *ἐπίσκοπον* or the Gift of Pastoral Succession, receiv'd the undoubted *Irenæus*. Gift of Faith, according to the Will, and Just, and Good Pleasure of God : And ever to have a Jealous Eye upon those who forsook and leap'd over the Pastoral Succession, either as Hereticks, Professors of Unsound and Monstrous Opinions contrary to the One Faith, or as Proud, and Self-pleasers, Lovers and Admirers of themselves, and of the World, or as Hypocrites, doing all for the sake of their Worldly present Interest, and Vain Glory.

Then in the * Church alone, are the Fountains of Spiritual Life ; in the Church alone, the Treasures of the Holy Scriptures,

* *Tantæ igitur Ostensiones cum sint, hæc non oportet adhuc quærere apud alios veritatem, quam facile est ab Ecclesia sumere, cum Apostoli quasi in De-*

positorium dives, plenissime in eum contulerint omnia, quæ sint veritatis, uti omnis quicumque velit,umat ex ea potum vitæ. Hæc est enim vitæ introitus, omnes autem reliqui Fures sunt & Latrones, &c. Irenæ. l. iii. cap. iv.

the *Word of Life*, the *Divine Sacraments*, the *Vehicles of Divine Grace*, and the *Food of Souls* : In the *Church alone*, the *Dispensers and Administrators* of this *Divine Word and Sacraments*, of whom the *Evangelical Prophet* saith, *I will also make thy Officers Peace, and thine Exactors Righteousness* ; or as I find it otherwise render'd, *I will constitute thy Princes in Peace, and thy Bishops in Righteousness*. Of whom our Lord said, *Who then is a Faithful and Wise Servant, whom his Lord hath made Ruler over his Household, to give them Meat in due Season?* Blessed is that Servant, whom the Lord, when he cometh, shall find so doing, *Matth. xxiv. 45, 46.* administering to the *Spiritual Necessities* of his Charge.

But then again, if God hath set some in the Church, first *Apostles*, secondarily *Prophets*, thirdly *Teachers*, and divers other Gifts, are all *Apostles*, are all *Prophets*, are all *Teachers*, &c? No certainly ! To apply the necessary and permanent Gifts to our present Case ; none are to pretend unto, or to assume to themselves these Gifts of Government and Teaching, and Praying, of offering up the Prayers of the Faithful, of Remitting and Retaining Sins, of Administering the Sacraments, but those whom he hath set appointed and call'd to this Work or Function. It is not for every one to take upon him this High Office, only for those who are peculiarly and by Divine Authority separated, set apart, and consecrated to this Holy Ministry. No ! Are all called to be *Apostles* ? to be *Pastors and Ministers*, &c? The *Apostle* plainly determines the Matter, all are not called, but such only who are regularly called according to the Importance, and in consequence of the *Original Institution of Christ* ; and those Methods we find the *Apostles* to have settled in all Churches wherever they came, and those Rules they have left us, which no distance or alteration of Time, no Necessity whatever can ever dispense with, because Our Blessed Lord, the Head and the Spouse of the Church, hath most Positively,

ively, absolutely, and irrefragably determin'd the very Case in Hand, that there shall never be any supposed necessity, that no manner of necessity shall ever be able to violate, interrupt, or supersede this Succession of True, Lawful, and (as I may say) Lineal Succession of Pastors in this Church, even to the End of the World. No Outward Force, no Contrivance or Endeavours of Persecuting Emperours, Kings, Princes or People; no Heresie, Schisms; no Idolatrous Worship, or Superstitions; no Apostacy, nor Antichristianism; no possible Contrivance of Men, or the Powers of Darkneß; no Immoralities, nor any thing imaginable or contrivable, shall ever be of such an Universal Influence, as to render this Church of his (so dearly purchased, and redeemed by him) and his Faithful Members, destitute of Faithful Pastors regularly call'd, who shall feed his Flock, and give them Food in due Season, as is fully and peremptorily insur'd and determin'd in those Words of his, than which Heaven and Earth shall sooner pass away, and lo! I am with you always even to the End of the World; I am always, incessantly, actually present with you; my Providence and Protection shall never cease for one single Moment to uphold and preserve you and your Successors, to continue your Ministry in my Church, to keep up a standing Succession of Pastors to Represent Me, and to Act in my Stead and Name, to all Spiritual Ends and Purposes: But as I am at this Moment, so I am always present, and where I am present, there can be no Defect, nothing wanting that is Essential to my Church which is built upon a Rock, and shall continue unmoveable to the End of the World. As it is settled now, so shall it continue; as you succeed Me, others shall succeed You in that ordinary Establish'd Way I have appointed my Self, and my Flock shall never want such Lawful Pastors by an indefeasible successive Authority, that the Gates of Hell shall never be able to unlink or dissolve.

If this be the Genuine and Literal Sense and Meaning of Our Savieur's Words, and sure Word of Promise

contain'd in the *Apostolical Commission* ; then, as sure as there was *then*, hath been ever since thro' all the *succeeding Ages*, and shall be to the *End of the World*, a *Church of Christ*, the *One Church* ; so all along from its *Existence* thro' all *Ages* to this very *Hour*, and to the *End of all things* there shall be, an *uninterrupted Succession* of *Legitimate True Pastors* ; and whoever assert themselves to be this *One Church*, from the *Grand-Concern* and *Importance* of the thing itself, it's required of them to give *Proof* and *Demonstration* of their being such : This is demanded, and ought to be of them, and is of *indispensible Obligation*, the *validity* of all *Ministerial Acts* performed by them, nay, and the *Salvation* of their *Souls* ordinarily (to be sure) depending on it. Not to be able to do this, is in effect, not to be the Church. The Church of Christ undoubtedly is able to do this, or all that concerns the *Salvation* of *Mankind* in the *Ordinary Way*, must lie at *Stake*, and *Christianity* be the most *precarious*, the most *uncertain* thing in the whole *World* : Otherwise, no *Certainty*, no *Security* for *Conscience*, none for *Salvation*. I say, the *Proof* of this is *requisite* from the *Nature of the thing itself* : Wherever the Church is, she is able to prove her self to be what she is. Undoubtedly in her *Nature* she is to be *known*, to be *understood*, and if so, to be *proved* : This cannot be denied, This follows from her *Compellations* ; she is called the *House* of *God* or *Christ*, *Heb. iii. 6. Holy City, Rev. xxi. 10. an High Mountain*, because establish'd in the *Top* of the *Mountains*, above the *Hills*, to which all *Nations* shall have recourse, *Isa. ii. 2. An High-way, Isa. xxxv. 8. The Kingdom of Heaven, Matth. xiii. 24, &c.* These and the like *Epithets* imply, that she is to be *known*, and consequently to be prov'd and demonstrated that she is, and what she is. She is not *hid*, because she is not under a *Bushe*, but set upon a *Candlestick*, a *City* to give *Light* to all that are in the *House* ; and it's likewise said of her, a *City* that is

set on a Hill, cannot be hid, *Mat. 5. 14, 15.* Undoubtedly then this Church, this Succession of Pastors, wherever they are, can prove themselves to be what they really are ; and if you be this One Church, and if you be the true Shepherds and Pastors of Christ, this Duty is incumbent upon you, of proving and demonstrating your selves to be so, by an uninterrupted Succession, and Possession thro' all the Ages succeeding the Apostles to this Day, or else those hard Sentences of yours against all other Professors of Christianity, must fall on your own Heads, otherwise you must expect to be cast hereafter into outer Darkness amongst such as Christ will not know, or own to be his, amongst the Hypocrites, Pagans, or Unbelievers.

Here can be no Medium, you must either be the true genuine Shepherds of Christ, sent, and authorized in the ordinary and regular way by Him ; or, you must be Thieves, Robbers, and Wolves in Sheeps-cloathing, false Prophets, false Teachers, Usurpers, Invaders of the Sacred Ministerial Office ; here's no mincing of the matter, if your Party be not the Spouse of Christ, then they are an Adulteress ; if you be not the Pastors of Christ's Flock, then you must be Wolves, and all the pretended Ministerial Acts you do, instead of feeding, nourishing, and edifying, tend only to imprisoning, starving, ruine, destruction.

This, in effect, is the Reverse of your own Sentiments, and the Sentence you pass on others differing from you, and a condemning you out of your own mouths, unless you can make good what is demanded of you, and what every individual Person ought to enquire and be satisfied in, before they go over to your Party, had they but due Apprehensions of what they go about, before they become yours.

But as to our Argument about the One Church, and one of its essential constituent Parts, the Priest-hood, to consider a little farther the Sacredness of both. The Church is but One, One Body, One, because God

is but *One*, *Christ One*, the *Spirit One*, *One Hope*, *One Faith*, therefore *Baptism* but *One* also. I may add, *One Gospel*, *One Eucharist*, *One Oblation*, *One Evangelical Ministry*, and all these *Ones* in the *One Church only*, and not without this *One Church*, or out of Her: *None*, nothing of all this any where else, or out of the ordinary way of *Salvation*, as certainly known by us.

These are all acknowledg'd to be *grand* and assured *Truths*, that ought in no wise to be *contested* by any one who is a *Christian*, a *true Member* of the *One Catholick Church of Christ*.

One Church in respect of *Time*, because 'tis the same Church which hath continued to this very hour, from *Adam*, and righteous *Abel*, till *Noah*; from *Noah*, to *Abraham*; from *Abraham*, to *Moses*; from *Moses*, till *Christ*; from *Jesus Christ*, thro' all the *Ages* since to us now. *One* as to *Place*; for, 'tis the same Church which hath extended it self from *East* to *West*, even to the remotest known *Corners* of the *Earth*. *One*, wherever She is, likewise as to the *Faith*, *Sacraments*, *Ministry*, and in all *Essential Respects*. *One*, because *One Society* or *Body*, or *Incorporation*, consisting of *Ministers* and *People* united under *One Head Christ Jesus*. *One*, because *Indivisible*, all particular Churches being but *Branches* of this *One*; or, all *Particulars* making, constituting of this *One Universal Body*; because, a *peculiar People*, a *chosen Elect*, gather'd out of all *Nations* and *Kindreds* on the *Earth*, call'd out of the *World* which hateth *Christ*, *Christ's grand Enemy*, the *World* for whom he prayeth not, *John* 17. 9. I pray for them, I pray not for the *World*, v. 6, 7. Those whom the *World* hateth, because they are not of the *World*, v. 14. A *chosen Generation*, a *royal Priesthood*, an *holy Nation*, a *peculiar People*, that ye should shew forth the *Praises* of him who hath called you out of *Darkness* (i. e. out of the *World*) into His marvellous *Light*,

Light, which in time past were not a People of God, which had not obtained Mercy, but now have obtain'd Mercy. 'Tis to this *One, chosen, holy, separate People, His peculiar Treasure*, *Exod. 19. 5.* that all the *gracious Promises* of God are *confir'd* to now, as formerly they were to the *Jews* in *contradistinction* to *all the World* besides; see *Deut. 7. & ch. 10. Exod. 5.* A *People chosen, called, separated, and ordained* to *serve* God, to *praise* Him, *bleß* Him, and *pray* unto Him all the days of their Lives, and to *glorifie* Him by a sincere *Observance* of his *Laws*, and an entire *Obedience* unto His *Precepts*, by a *holy Zeal* for his *Honour*, and a *firm Trust* and *Confidence* in His *Goodness*, and *Mercy*, and *Providence*; by thus doing, God had oblig'd himself to *keep Covenant* with them, and to be *ever gracious* unto them.

Again, the Church is *One*, because, the way to Heaven, and that is *One*, the *narrow Way*, the *strait Gate*; the *living way*, or the way to *Life*, this is but *One*; the other, or all other ways, are the ways of *Death*, or unto *Destruction*: There is but *one way*, and that is *Christ*; I am *the Way*, and *the Truth*, and *the Life*. The *broad way* is the way of *Darkness*, *Error*, and *Death*, and *Ruine* both of *Body* and *Soul*. This *one way* to *Salvation*, and *Glory*, and *Happiness*, is in this *One Church*, disperst over the *Face* of the whole *Earth*, according to all the *ancient Prophecies*, *professing* every where *one* and the same *Faith*, *one* and the same *Father*, *Son*, and *Holy Ghost*, practising the same *Precepts*, and expecting *one* and the same coming of *Christ* again, and *one* and the same *Salvation* of *Body* and *Soul*.

Lastly, *One* in opposition to that † *unum Corpus perditorum*, *one Body* of *Reprobates* and *Castaways*, that *one Body* of *wicked, incorrigible, profligate Sinners*, of whom the *Devil* is the *Head*, or the *Body* of *Antichrist*, viz. of *Schismatics*, *Hereticks*, the proper Limbs of that
horrid

horrid Body ; and what *Body* can you range them with, but that of *Antichrist*, or of *Reprobates* ; especially if we understand *Reprobate* in reference to the *Faith* or *Christian Doctrine* ; and thus *Satan* is the *Head invisible* in particular of all those *Miscreants* who form themselves into *Bodies*, or *Societies*, or *Communities*, under various Denominations by his *Instigation* or *Impulse*, taking most frequently, the Name of their *Sect*, *Schism*, and *Hereſie*, from their *visible Head*, *Author*, *Founder*, *Antichrist*, each *Sect* having an *Antichrist* at the head of it, being an *Oppoſer* of, or *Rebel* againſt *Chriſt* (by ſetting up Himſelf againſt *Chriſt*) as might be *litterally*, and moſt *categorically* proved againſt every *Sect* in the *World* that profeſſes *Chriſtianity*, (for there are many *Antichriſts*) and all of *Envy*, *Malice* and *Hatred* to His *Church*.

Now, to *claim* at the rate you do, if you be in the *right*, as it is the *higheſt* and *nobleſt Privilege* and *Happineſſ* on this ſide *Heaven* ; ſo on the contrary, if indeed you be in the *wrong*, the grandeſt *Preſumption*, *Infatuation*, and an *Instance* of the moſt prodigious degree of *ſpiritual Blindneſſ*, and *Obduration*, that it's poſſible for a *Party* of *Men* to lie under, and the ſaddeſt *aboding* of future *Puniſhments*, and *Maſter-piece* of *Satanical Deluſion*, and certain *ſign* of *ſpiritual Deſertion* : This is to be without *God*, to be out of his *Protection* and *Care*, the *Influences* of his *Holy Spirit*, to be delivered up to the *Imaginations* and *Deluſions* of your own *Hearts*, the *Suggeſtions* and *Impulſes* of the *Enemy* of your *Souls*, and all that's *Good*, and *Holy*, and *True*, who never compaſſeth his *wicked* and *deſtructive Ends* more *effectually*, than under the *Mask* and *Pretence* of *Purity*, *Holineſſ*, *Religion*. To be out of the *Church*, is to be out of *God's Protection*, to be depriv'd of the *Means* of *Grace* and *Salvation*, to be ſeparated from the *Love* of *Chriſt*, to be excluded from the *Participation* of his *Merits*, and the *Guidance* of the *Holy Spirit* of *God*, to be without
Hope,

Hope, to be ranked among *Infidels* and *Unbelievers*, (and the worst sort of them too, who wilfully shut their Eyes against the Offers of Spiritual Light) to be exposed to the *Wiles* and *Snares*, and *Insinuations* of the wicked One, and to be led Captive by him at his Will into *Destruction* of Body and Soul.

What then must become of all the different *Communion*s and *Schisms* of those who call themselves *Christians*, who every one of them have hewn out several and distinct ways to themselves, in opposition to the one way of Salvation, the one Church of Christ, who are so contradistinguished one from the other, that by their separate Principles they plainly condemn each other, and never seemingly unite, but upon meer *Worldly* and *Carnal* Principles of Policy and Human Wisdom against the Truth? Where there are so many *Divisions*, and *Subdivisions*, it's impossible all should be in the right, all should be in the same one way. Is Christ divided? 1 Cor. i. 13. And are not these *Divisions*, this multiplying of Parties, and pretended Churches, the Effects of *Carnal-mindedness*, *Works of the Flesh*? For ye are yet *Carnal*, [pretend what ye will,] for whereas there is among you, *Envy*, *Strife*, and *Divisions*, are ye not *carnal*, and walk as Men [after your own Lusts and Imaginations, and Humors?] For while one saith, I am of Paul, and another, I am of Apollos, are ye not *carnal*? Yes, you are *carnal*. From whence proceed all these separate Bodies of those who call themselves *Christians*, but from the Spirit of the World, 1 Cor. ii. 12. the Spirit of Division, opposite to the Spirit of God, the Spirit of Unity, the one Spirit, Eph. 4. 4. in which the Union of the Body of Christ, that one Body the Church consisteth, as being acted by one and the same Spirit communicated unto Her by Christ, the one Head of this one Body, by which all the Members are made one Body. Hence we find, *Strife*, *Seditions*, *Heresies* reckon'd by the Apostle, Gal. 5. 20. amongst the *Works of the Flesh*, and opposed to the

Fruits

Fruits of the Spirit, Love [Charity] Peace [or Unity] ver. 22. Where then this Union is wanting, there cannot be the Spirit of Christ, but the Spirit of Antichrist, the Spirit of Error, the Spirit of Discord, Envy, Malice, Division, Pride, Ambition, Self-love, Self-interest, Hatred, Revenge, &c. The Spirit of Slumber, carnal Security, and Insensibility, the Spirit of Vain-glory, Boasting, Self-conceitedness, Scornfulness, and Contempt of others, the Spirit of Obduration, Obstinacy, Jealousie, and all this, even upon the brink, and in the midst of the most horrid and imminent Dangers. For, since there's but one One Church of Christ, One Communion, all other ways, all Sects, Parties, Divisions, and Communions, must be false, the wrong way, let them be never so numerous, and various, they must all, excepting this one, be the broad way, the way of Darkness, Delusion and Perdition: There can be but one Body of Men, who can possibly, by all that hath been reveal'd unto us, have any Right, any Claim in Christ and his Merits for Salvation; and no Salvation out of the Church, out of Christ. 'Tis by the Churches Pangs, Labour, or bringing forth that we are born; "We are nourished by Her Breasts, we are animated, quickned, enlivened by Her Spirit. The Spouse of Christ cannot be adulterated, She knows but one House, She preserves the Sanctity [or Purity] of one Bed, with an undefiled Chastity, and Constancy. It's She that keeps us for God; 'tis She that [marks them out] and consigns to a Kingdom whom She hath generated. Whoever forsakes the Church, and joins himself to an Adulteress, [a Sect, a Party] is separated and excluded from the Promises made to the Church, neither shall he ever arrive at the Rewards of Christ [Eternal Glory] who relinquishes the Church. He is an Alien, Profane [an Infidel, an Heathen] and an Enemy. He cannot have God for his Father [be a Child of God, a Mem-

ber

“ ber of Christ, and an Heir of Salvation] who
 “ hath not the Church for his Mother [*i. e.* who is
 not baptiz'd, inroll'd, and mark'd for a Christian, and
 list'd to fight under the Banner of Christ, the
 Victorious and Triumphant Captain of our
 Salvation, in the One Church of Christ.]

Cyprian. de
 Unit. Eccl. ca.
 5.

“ If any one could escape [the Deluge]
 “ who was out of Noah's Ark, then he
 “ who is out of the Church, may escape the ever-
 “ lasting Burnings. Our Lord forewarns us, and
 “ saith; He that is not with me, is against me; and
 “ he that gathreth not with me, scattereth abroad,
 “ Mat. 12. 30. Who breaks the Peace of Christ and
 “ Concord, acts against Christ, who gathers any
 “ where except in the Church, scattereth the
 “ Church of Christ [or divides it:] Who is so
 “ wicked and treacherous, who is so transported
 “ with the Rage of Discord and Dissention, to be-
 “ lieve it possible, or to dare to divide the Unity of
 “ God; The Lord's Garment; The Church of
 “ Christ? He cautioneth, and teacheth in his Gos-
 “ pel, saying, And there shall be one Flock, and
 “ one Shepherd: And can any one think or ima-
 “ gine there can be many Pastors, and more Flocks in
 “ one and the same place? These are they who set
 “ themselves for Pastors among a parcel of Hair-
 “ brain'd, giddy Straglers got together, without
 “ any divine Appointment, and regular Call there-
 “ unto, without the Law of Ordination, calling
 “ themselves Ministers, no one impowring them,
 “ or authorizing them: Against such, the Lord
 “ cries out in the Prophet Jer. 23. 16. Thus saith
 “ the Lord of Hosts, Hearken not to the Words of
 “ Prophets that prophecy unto you, they make
 “ you vain, they speak a Vision of their own heart,
 “ and not out of the mouth of the Lord.

Observe, I pray you, hence the dismal Hazard
 all those deluded People run, who forsake the Unity of
 the

the Church (let them be of what Party or Denomination so ever) from the foregoing Principles, which are either own'd by you in direct positive Terms, or by necessary Consequence and Implication: For, if they be not in Communion with the One Church of Christ, they can bear no Relation unto, or have any Interest in Him; because, all Grace, all the Means of Salvation, are to be had only in the One Church; nay, there can be no Christians, that is, Members of Christ out of this One Church; consequently, no Right to Salvation, because God made that Covenant by which all that are saved must be saved, with this One Church, exclusive of all Mankind that are without, or out of it, there being no Revelation to the contrary; And to leave the ordinary for the extraordinary Means, besides the Uncertainty and Hazard, as leaving a Certainty, for a meer Uncertainty; besides, the Contempt of God's own Ordinance and Appointment, the Rebellion, and Dishonor, and downright Affront unto so Sacred, so Great a Majesty, is not only the most irrational, but the most audacious and contumacious Act in the whole World. I said, whoever are out of the one Church, cannot be a Christian; because, to be a Christian, is to be in actual Covenant with God, but he who separates from the one Church, cannot be in Covenant with God; because, by so separating himself from, he cannot be, nay, ceases to be a Member of the one Church, and God hath not obliged himself to keep Covenant with those who have forsaken his Church, because all his Promises are made only to the one Church, so that those who have forsaken his Church, have ipso facto, cut themselves off from claiming any farther Right in his Promises, by ceasing to be Christians, and consequently to bear any Relation to God and Christ; for if they cease to be his People, He ceases to be their God; if they cease to be his Children, He ceases to be their Abba Father; if they cease to be Members of the one Church, Christ ceases to be their Head, and to
 actuate

actuate them with *his Spirit* ; if they cease to communicate with *his Church*, they must die and wither, because not enlivened and quickned by *his Spirit*, which is always present with *his Church*, to communicate Life into all its *Parts and Members*, and consequently they cease to be *Christians*, let them profess and pretend to be believe what they will. ' For † such

† Cyprian.
de Unit. Eccl.
cap. 5.

' an one professeth himself to be a *Christian*, just after the same rate as the *Devil* pretends himself to be *Christ*, as our Lord forewarned us, saying, *Mark 13. 6.* For many shall come in my Name, saying, I am *Christ*, and deceive many. As he is not *Christ*, tho' he deceives in his Name ; so he seemeth not to be a *Christian*, who remaineth not in the Truth of his Gospel and his Faith. For even to Prophecy, and work Miracles here below, is an extraordinary and wonderful thing ; yet, whoever is found to do all this, shall never get Heaven, unless he walketh in the narrow way of Righteousness. Our Lord forewarneth us, and saith, Many will say unto me in that Day, Lord, Lord, have we not prophesied in thy Name ; and in thy Name cast out Devils ; and in thy Name have done wonderful works ? And then I will profess unto them, I never knew you, depart from me ye that work Iniquity, *Mat. 7. 22. 23.* No ! There's need of Righteousness to procure the Favour and Acceptance of God the just Judge ; We must obey His Precepts, if ever we expect to be rewarded by Him. When our Lord had in the Gospel, directed the Course of our Faith and Hope in a very compendious manner, (*The Lord thy God is one Lord, Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength ; This is the first Commandment, and the second is like namely this, Thou shalt love thy Neighbour as thy self ; On these two Commandments, hang all the Law and the Prophets,* Mat.

‘ 22. 37, 38, 39, 40.) By this Instruction, he taught
 ‘ and inculcated both *Unity* and *Love* [or *Charity*.]
 ‘ He included all the *Prophets* and *Law* in two Pre-
 ‘ cepts. But what *Unity* doth he keep, what *Love*
 ‘ [or *Charity*] doth he observe or think on, who in-
 ‘ toxicated with *Rage* and *Fury*, *divides* the *Church*,
 ‘ *destroys* the *Faith*, *disturbs* the *Peace*, and *Prophanes*
 ‘ the *Sacrament*?

This, I confess, is a *sad Consequence*, but yet it
 must be *true* and *unavoidable*, as far as we are able to
 see into this matter: To be *separated* from the *One*
Church, is to be *no Christian*, as hath been hitherto
 proved; and *Profession*, if possibly, of the *true Faith* it
 self, will not salve the matter, as I think our Saviour
 hath determin’d it, *Mat. 7. 21, 22.* I shall only add
 this by the way, That if those *Parties* who are *actu-*
ally separated from the *Church*, and *set up Church* a-
 gainst *Church*, form *new Churches* of their own, do
 not believe that *there’s One*, and but *One Catholick*
Church, and the *Communion of Saints* then so far as
meer Orthodoxy, as to the *Faith* denominates a *Christian*;
They are not Christians, because they cannot be said to be-
 lieve these *Articles* of the *Christian Faith*, because they
 oppose them, and because they *set up Churches* and
Communions of their own, in opposition to the *Catho-*
lick Church of Christ, and without any *Correspondence*
 with, or *Dependance* on, or *Notice* of it.

‘ If it be said, they own the same *Law*, (*i. e.* the
 ‘ *New Law* or *Gospel*) profess the same *Creed*, ac-
 ‘ knowledg the same *God* the *Father*, the same *Christ*
 ‘ the *Son*, and the same *Holy Ghost*, use the same
 ‘ *Interrogations* in *Baptism*: Let him who objects
 ‘ thus, understand in the first place, they do not
 ‘ use the same *Creed* in strictness, nor the same *In-*
 ‘ *terrogations* with us; for when they say, Dost
 ‘ thou believe the *Forgiveness* of *Sins*, and *Life* e-
 ‘ *verlasting*, by the *Holy Church*, they lie in this
 ‘ *Interrogation*, when they have not the *Church* [are
 ‘ not

not Members of this Church themselves, and can't admit into, or make Members of this Church, because, not belonging unto, or bearing any Relation to this Church, or having any Authority from Her as Ministers or Pastors;] ' And then, by their ' own words they confess, that Forgiveness of Sins ' cannot be given but by the Holy ' Church; which *they having not*, they ' shew that Sins cannot be remitted a- *Cyprian. cap. 69. ad Magn. Edit. Oxon.* ' mongst them;] And hence their Bap- tism is null, invalid, inefficacious; in short, no Bap- tism, Christian Baptism at all.

Having hitherto asserted the *Unity*, or *Oneness* of the Church, I think I may reassume the *Unity* of the *Evangelical Ministry*; If there be but *one Church*, there can be but *one Ministry*, and this *Ministry* no where but in the Church, and *successive* to that of the *Apostles*, deriving its *Authority* from their *Commission*, and so from *Christ* the *Head* of the Church, proceeding, or having its *Authority* from *His Authority*, which He had from the *Father*: As His own *Authority*, as High-Priest, extends no farther than the Church, and is solely limited to the Church, so it cannot be exerted out of the Church; if then the *Evangelical Ministry* be a Branch of the *Priestly Authority* of *Christ* himself, it will necessarily follow, as its *Object* about which it's conversant with respect to Men, is the *Soul*, the *Principal* and the most *Noble* constituent part of Man; so the *Dignity* and *Office* of this *Priest-hood*, is paramount to all other *Authorities* exercis'd by Men in this *World*; consequently, in its own Nature subject to none, and immediately derivable from none but God himself, and as it is in its own *Origin*, *Nature* and *Design*, ordain'd by God for the noblest *Ends* and *Purposes*, and the *procuring*, or *instrumental Cause* of the greatest *Good* unto Mankind, and as those who are called by God, and appointed to this *Holy Office*, are peculiarly separated from the rest of Mankind, and

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ordained for men in things pertaining to God, of an Heavenly Nature, superiour unto, and more excellent than any thing of what kind soever. Next, and under God, I say, as that of the *Evangelical Ministry*, is the *highest* and *most sacred Office* of all that are exercis'd by *created Beings* upon *Earth*, nay, in *Heaven* it self, so the *Invasion* of it is an *Act* of the greatest, most *Luciferian Pride* and *Ambition*, as well as *Sacrilege* and *Prophanation*, that can be presumed by *Mortal Man*. The *Dignity* of it is such, as neither *Cherubin*, nor *Seraphin*, *Dominions*, nor *Powers*, none of the *Heavenly Hierarchy* it self could ever pretend unto: The *Acts* of it such, as even *Angels* themselves never essay'd to perform; of such *Authority* as *transcends* theirs: For as *Jesus Christ* our *High-Priest* took not on him the *Nature* of *Angels*, but the *Seed* of *Abraham*, Heb. 2. 16. for the *Redemption* of *Mankind*, so unto *Men*, and not unto *Angels*, He committed the *Consecration* of the *Body* and *Blood* of *Christ*, the *Power* of the *Keys*, of *remitting* and *retaining* of *Sins*, For all the *Angels* are *ministring Spirits* sent forth for to *minister* for them who shall be *Heirs* of *Salvation*. What a *Dignity* is this which *God* hath confer'd upon *Men*? How *Great* the *Prerogative* of this *Order* of *Men* in the *Church* of *Christ*? *God* hath exalted them not only above *Kings* and *Emperors*, but even above all the *Host* of *Heaven*; How then dare *Men* not called, not sent; nay, which is much worse, by no manner of *Solemnity*, or by any outward *Act* of *Man*, so much as *seemingly invested* with this *Authority*, not so much as invited to it, or requested even by the *Mob*, endued with no manner of *Qualifications* for such an *Undertaking*, or any tolerable *Sense* even for any thing else, unacquainted with the *common Principles* of *Christianity*, less, too frequently, or often as little as the meanest of their deluded *Auditors*; take upon them so *Sacred*, so *Divine*, so *high* and *elevated* a *Calling* and *Station*? To pretend to

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represent God and Christ, to act in Christ's Name and stead, to admit into, and to exclude from the Kingdom of Heaven, to Bless in God's Name, to take upon them to be Kings and Priests unto God, Revel 10. 20. To be Angels of the Churches, Rev. 2. & 3. Stewards of the Mystery of God, 1 Cor. 4. 1. Co workers with Christ, 2 Cor. 6. 1. How dare they take the Charge of Souls upon them, to be Responsible for them, to challenge their Submission and Obedience? Heb. 13. 17. and Reverence and Esteem, 1 Thess. 5. 13. Phil. 11. 29. How dare they charge those who disesteem them as affronting God himself? 1 Thess. 4. 2, 8. Luke 10. 16.

Under the Evangelical Dispensation, we read of an Altar, Isa. 60. 7. Of Sacrifices, Isa. 56. 7. A Sanctuary, Isa. 60. 13. Ezek. 37. 26. Of a Tabernacle, Ezek. 37. 27. Of Burnt Offerings, and Meat Offerings, Jer. 33. 18. Of a Temple more Glorious than the first.

We read likewise of a Holy People, and the Redeemed of the Lord, Isa. 62. 12. and it's said of them, Thy People also shall be all Righteous, Isa. 60. 21. which answers that of Dent. 7. 67. For thou art a Holy People unto the Lord thy God; the Lord thy God hath chosen thee to be a special People unto himself above all People, &c. Not upon the account of their inherent Holiness, for this cannot be suppos'd of every individual by any means, but of the whole Body of the People, including even the most stubborn and stiff-neck'd; nay, the vilest and most profligate among them, because the Seed of Abraham, because in Covenant with God, and separated from the rest of Mankind.

Again, we read of a Priest-hood under this Dispensation. But ye shall be named the Priests of the Lord, Men shall call you the Ministers of our God, Isa. 61. 6. And then again it is said, Neither shall the Priests, the Levites, want a Man before Men to offer Burnt Offerings, and to kindle Meat Offerings, and to do Sacrifice continually, Jer. 33. 18. See also, Isa. 66. 20,

From all these Passages we may observe that the *Jewish* and *Christian*, are but two different States of the same Church ; that the *Christian* is only the *Jewish* extended or enlarged ; that as the *Jews* were God's Peculiar People under the *Mosaical Oeconomy*, so *Christians* are the Peculiar, Chosen and Elect now : That as the Church was but one then, so there is but one Church now ; as but one Altar, one Priesthood then, so now ; as there are Sacrifices and Oblations then, and to be offer'd up unto God by the Priests only, set apart, separated, and consecrated most solemnly to that Office then, so it is now ; And that the *Jewish Church*, with all its essential Privileges, was only a Shadow or Type of what was to come under the *Gospel-Dispensation*, and was thereby to be improved, perfected, and to receive its utmost Completion, as the more Noble, more Excellent, because more Spiritual Dispensation : So that whatever was Holy, Sacred, Appropriated, limited under the *Legal Covenant*, is much more sacred and inviolable now.

The Inference that I shall make at present from the Premises, is this ; If the Priesthood was so sacred then, that it was Death for any one to invade it, Numb. 18. 7. I have given your Priests Office unto you as a Service of Gift, and the Stranger that cometh nigh shall be put to Death. And again, neither must the Children of Israel henceforth come nigh the Tabernacle of the Congregation, least they bear Sin, and Die, v. 22. Nay, that it was Death even for some of the Tribe of Levi it self to come nigh the Vessels of the Sanctuary and the Altar, ver. 3. How much more liable are these who now dare to intermeddle with things appertaining to the Sacerdotal Office, under a nobler, a more sacred and excellent Dispensation, being urgent, uncalls'd, uncommissionated ? If it was Capital then, unquestionably it's damnable now ; if liable to Temporal Death then, to Eternal now. The more sacred the Office, the more sacrilegious, Impious and Profane its Violation and Invasion. What

What an *impious* and *horrid Act* then it is for any of the *People* of their own *Heads* and *private Impulse*, to take upon them to be *Priests* and *Ministers* of *Christ*, and to set themselves over the *Lord's People*, his *Holy* and *Elect*, as if *they* were *holier* than they, and to *assume Authority* over them? May not that be most justly said to them, which *Corah* and his *Complices* most unjustly and irreverently said unto *Moses* and *Aaron*, *Ye take too much upon you, seeing all the Congregation are Holy every one of them, and the Lord is among them, wherefore then lift you up your selves above the Congregation of the Lord?* Numb. xvi. 3. Let such read, observe and consider well of the dreadful Punishment of the Rebellion and Usurpation of the Priesthood, from v. 31. to v. 36. and fear a more dreadful Punishment will overtake them at least in another World: If the Punishment were so great under the *Law*, what may they not dread to expect under the *Gospel*, according to that of *St. Clement* a Disciple of the Apostles upon the same Occasion; 'Take heed my Brethren, least by how much our Acquaintance with the Sacred Mysteries is advanc'd, to so much the greater Dangers we are subject.

Let them likewise consider and lay to heart the Fate of *Uzzab*, for only putting out his hand to stay the *Ark*, as he thought a falling, provok'd the Anger of the Lord to smite him to death upon the Spot, 2 Sam. vi. 6, 7. And of King *Uzziab*, of whom it is said, *but when he was strong, his heart was lifted up to his Destruction, for he transgressed against the Lord his God, and went into the Temple of the Lord, to burn Incense upon the Altar of Incense: And Azariah the Priest went in after him, &c. and with him fourscore Valiant Priests, — and they withstood Uzziab, and said unto him, It appertaineth not unto thee, Uzziab, to burn Incense unto the Lord, but to the Priests the Sons of Aaron that are Consecrated to burn Incense; Go out of the Sanctuary, for thou hast trespassed, neither shall it be for thine*

Honour from the Lord God ——— and while he was wrath with the Priests, the Leprosy even rose in his Forehead ——— and they thrust him out from thence ——— and was a Leper unto the day of his Death, and dwelt in a seperate House being a Leper, for he was cut off from the House of the Lord, &c. 2 Chron. xxvi. 16. ad v. 22.

Thus you see how severely God Almighty punish'd Sacrilege and Invasion of the Priestly Office under the Law, an imperfect and meaner Dispensation, how jealous he was of the Honour of his Priests, as Persons being a nearer Relation to him than any other; and can you think it a lesser Crime under a more compleat, more Divine and Spiritual, and a more permanent Dispensation? None can imagine this, without being even Infidels, if not worse. Since even none can assume this Honour unto himself under the Gospel, but he that is called, no not Christ, for he did not Glorifie himself to be made an High-Priest, but he that said unto him, Thou art my Son, &c. even God himself, Heb. v. 4, 5. Otherwise he could not have been one, the Priesthood being by God himself appropriated and confin'd to the Tribe of Levi, of which Our Saviour was not, according to the Flesh, Heb. vii. 14. Heb. viii. 4. No, God himself constituted him an High-Priest, of a Nobler Order, a Priest for ever [whereas the Levitical was but for a time] after the Order of Melchisedec, Heb. vii. 17. and was made so not after the Law of a Carnal Commandment, but after the Power of an Endless Life, v. 16. and thereby the Surety of a better Testament, v. 22. a Minister of the Sanctuary, and of the True Tabernacle, which the Lord pitch'd, and not Man, Heb. viii. 2. and therefore now hath he obtain'd a more excellent Ministry, by how much he is the Mediator of a better Testament, [than that of Moses under the Law,] establish'd upon better Promises, v. 6. for the Law made nothing perfect, but the bringing in of a better Hope did, Heb. viii. v. 19. for if that first Covenant had been faultless, then should no Place have been sought for the second; Heb.

Heb. viii. v. 7. If then this last Dispensation is more excellent than all the former Dispensations, the Ministry more Noble ; if it be Seal'd with an Oath to continue for ever, then it follows it's more sacred, inviolable, and immutable than the other ; especially since as hath been said already, Christ himself hath promised to be present with it, to preserve it, uphold and ratifie it, in a constant Succession, to secure it from all Invasion or Usurpation uninterruptedly, even to the End of the World.

Thus you see, here's no Essential Alterations as to the One Church under the last or Gospel-Dispensation, tho' a vast Improvement for the better, by a Real Completion of what was but shadowed out under the former : The one Altar, and one Priesthood ; continued after that Grand Privilege of being God's Peculiar People [or the Segullah] was Translated from the Jews, for their Unbelief to the Gentiles. So that it's the greatest Contradiction in the World, nay impossible to believe that every of the distinct and innumerable Sects should be the Segullah, the Chosen and Elect Nation, the Royal Priesthood, the People of God : Consider but Sect in the common Notion of the Word or Party, as such who set up Altar against Altar, or dividing themselves from the One Church, the Segullah, and can they all be Segullah's, and can any thing be a louder Contradiction, and yet all these Sects are divided, separated from, and oppose themselves unto, and set themselves up for the Segullah, yet belong not in the least to the Segullah, no more than the Samaritans did, and yet the Samaritans had as bold Pretences against the Jews, and to as little purpose, as the Sects can frame unto themselves in opposition to the Church, and were condemn'd for Schismatics, by his Sentence who could not err, even by Christ himself. Confidence and Godly Talk will not do the Business here, nor pious Pretences, nor seeming Austerities, and demure Countenances, nor feign'd Sighs and

Groans, nor affected Modesty or Temperance, or Retiredness from the noise and bustle of the World, or a dissimbled Contempt of the Pleasures and Vanities of it, nor fleecing and avoiding its trivial Conversations, nor frequent and loud Prayers, for it will follow necessarily, that if Salvation itself cannot be had out of the Communion of the Church, neither can the Gifts nor Graces of God's Holy Spirit, the essential Ingredients of all Christian Virtues; where God's Holy Spirit is not, there can be no true Virtue being an effect of Grace, of the Holy Spirit, and if there be no Salvation, there can be no Grace, no means of Salvation, i. e. out of the Church of God: Let such make what Pretences to Grace and Holiness and Christian Virtues they please, the Pharisees did as much, and yet Our Saviour calls them Hypocrites, and whited Sepulchres, fair and beautiful to outward Appearance, but rotten at the Core; Wicked in their Hearts, Dissemblers with God and Men. And all this unavoidably, it can't be otherwise, because by their separation from the One Church, they render themselves destitute of the Means of Grace; being out of God's Covenant, have neither Ministers nor Sacraments, the Channels thro' which God according to his own Institution conveys his Grace, the Blessed Effects of his Holy Spirit. Ev'ry Virtue hath its Counterfeit, there are false as well as true Virtues; there is nothing that is Good or Holy but hath its Resemblance, otherwise it were impossible for the World to be led into Error as it is. There's the Church of Christ, and the Synagogue of Satan, Real and Counterfeit Religion, True Devotion and Bigotry, a True and a False Charity, and so of all other Graces, &c. The Spirit of God, and the Spirit of the World, and under these Disguises Satan transforms himself into, and passeth for an Angel of Light amongst Men of corrupt Minds and Principles; nay, so craftily doth he manage himself in this Point, that if it were possible,

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he could ensnare and deceive the very Elect, that is, the truly Sanctified and Regenerate Christians.

Now those, who are the *Original and Principal Subjects* of these his most *deceitful and pernicious Transfigurations*, upon whom he most *immediately Acts*, are those *False Christs* our Saviour cautions us against, *Matth. xxiv. 5. and 24. and False Prophets, v. 11. coming in Sheeps Cloathing, but inwardly are Ravening Wolves, Matth. vii. 15. and foretold likewise by the Apostles. For I know this, that after my departing, shall grievous Wolves enter in amongst you, not sparing the Flock, Act. xx. v. 30. see v. 31. 10, 2. Tim. iii. 1, &c. This know also, that in the last days perillous Times shall come; for Men shall be Lovers of their own selves, Covetous, Boasters, Proud, &c. having a Form of Godlineß, v. 5. Of this sort are they which creep into Houses, v. 6. False Prophets, False Teachers, 2 Pet. ii. 1. Such as thro' Covetousness shall with feign'd Words make Merchandize, v. 3. [of their Profelytes] under Pretences of Godliness, pursue only their Secular and Worldly Interest: of mean and beggarly Circumstances to raise themselves to be Men of Wealth and Fortunes, and to sporting themselves [hugging and making themselves merry] with their own Deceivings [seeing how successfully their Plot and Juggling takes with the Ignorant and Deluded People] while they feast with [them, like Cheats and Mountebanks wheedle and cajole the People to feast and make much of them, and to fill their Purfes] These are Spots [Scandals and Reproaches and Abominations] in your Feasts of Charity, when they feast with you, feeding without fear [gluttonizing and pampering themselves without either Reverence to the Pious Ends of those Feasts, or regard to Temperance or Decency, without regard unto God, Religion, or Good manners,] v. 13. whilst creeping in privately that the World may not take notice of them, they indulge themselves in all manner of Licentiousness, Impudently and Arrogantly,*

gantly, censuring and condemning all that are not of their own Party, *Jude* 12. *Railing against and Reviling, and speaking Evil of Dignities, despising Government* [i. e. of those whom Christ hath constituted Governours, Pastors, and Ministers of his Church, 2 *Pet.* ii. 11. *Despise Dominion, and speak Evil of Dignities, Jude.* viii. *Ignorant, Illiterate, Uneducated,* yet taking too much upon them, setting up for Oracles and *Infallible Dictators, speaking great swelling Words* [pretending to the Spirit, extraordinary Gifts,] 2 *Pet.* ii. 18. *speaking Evil of* [in an insolent, haughty, contemptuous manner; traducing, scorning, trampling upon] *things that they understand not, v. 12.* or as St. *Jude* expresseth it, *speaking Evil of those things they know not, v. 10.* [things above their Capacity, out of their reach, that they have no Notion of: Making those things the Subject of their *Debates, Differences, and Discriminations* from all other Professions of Christianity, that they are utterly ignorant of, and unacquainted with many times as much as *Pagans*, with whom our Lord reckons them, and compares them unto, as *not being Christians*, or belonging to him in any the least Degree.

Now these *False Christs, False Prophets, False Teachers*, must of necessity be understood of those, who set themselves against Christ himself, and the true Pastors of the Church, which is but One, whose Priesthood but One, so that all else must be *False and Counterfeit, Adulterate*, so all but One, let them be never so numerous, their *Allegations* what they will, even by their own *Confessions*, must be in the wrong; have no Interest in Christ, bear no Relation to him, receive no gracious Influences from, or be under the conduct of his Spirit, their *Ministerial Acts* void, null, of no saving Effect, not being ratified by him. In short, the Church of Hereticks or Schismaticks, may be well compar'd to a Desert, or call'd Desolate in Allusion to that of our Saviour to the Jews, after the Transla-

tion of the *Segullah*, from them to the *Gentiles*, which was in an eminent manner effected at the *Destruction* of *Jerusalem* and their *Temple*, *Behold your House is left Desolate, or become a Desert, Matth. xxiii. 38.* Not *desolate* or *deserted* by Men, for it may abound with *multitudes* of *Wicked* and *Abominable* Men. because the *number* of such is always greater than of the *Good* and *Righteous*, but *destitute* of *holy* Men, *destitute* of *Piety*, *destitute* of *Faith*, *Truth*, *Grace*, and of the *Holy Spirit* of God. For as that Man who is not of God, is not in *Covenant* with him, is said to be *dead*, though he be alive : So every *Church*, tho' never so *numerous* in its *Members*, that is not of *Christ's planting* ; tho' it lives, hath an *Existence* in the *World*, it *liveth not* unto God, but unto the *Devil*, if it be *destitute* of all those good things we have mentioned, it's wholly *desert*, *solitariness* and *emptiness*, because it is not full of God, but of the *Devil*.

This Consequence they can never get rid of, if they will be determin'd by their own *Principles* (who assert *themselves* only to be the *True Church*, excluding all others whatever, as some of our *Sectaries* do :) Or, if they will allow a *Latitude*, even thereby they are *Self-condemn'd* again, if *violating* the *Unity* of the *Church*, if *Schism* be a *Work* of the *Flesh*, a *damning Sin* : For *setting up* distinct *Communions* without a *cause*, and making *unnecessary Divisions* and *Parties* by this Argument must be *capital*, *deadly* and *damnable* with a *Vengeance*, can admit of no *excuse*, because without any *just Cause*, *Call*, or *Provocation*. It must proceed meerly from a *Spirit* of *Opposition*, from a *Carnal*, a *Worldly*, nay a *Diabolical Spirit*, and therefore the *condemnation* of such is most *just* and *equitable*, because even *chosen* by themselves, *affected* : This must be the *Sin* of *Corah* indeed, his *Gainsaying*, *Rebellion*, by opposing the *Institution*, the *Dominions*,
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the Dignities, the Priesthood Christ himself hath establish'd in his Church, for the Salvation of Mankind.

Here then are the Characters of Seducers, False Teachers, lying and false Prophets applicable to all the Sects and Divisions in the whole Christian World, that is, those who are cut off and separated from the One Church as not being Christians, but characteriz'd by Publicans the lewdest, filthiest, and most profligate and scum and scorn of all Mankind, and so most abominable by Heathens, that is, Unbelievers, Worshipers of a false God, nay Worshipers of Devils, and by Dogs, likewise by our Blessed Saviour, *Matth. vii. 6. Matth. v. 26. And by the Apostles, Philip. ii. 3. Rev. xxii. 15.* wherein they are likewise associated, or put in the List with Sorcerers, Whore-mongers, Murderers, and Idolaters; as Schism is reckon'd a Work of the Flesh with Adultery, Idolatry, Witchcraft the most heinous, odious and provoking Sins, *Gal. v.* which is equivalent to that Expression of our Saviour, *those without, Mark. iv. 2. Matth. viii. 12. Luk. xiii. 28. and 25. Luk. viii. 10.* or the World, which is opposed to those who were given to Christ out of the World, *Joh. xvii. 6. 8. 11.* chosen out of the World, *Chap. xv. v. 19.* The World that hated Christ and the Apostles, *v. 18.* because the World loveth none but who are of the World, *v. 19.* The World of which it's said, the Love of the World, is Enmity with God, *Jam. iv. 4.* The World of which the Apostle saith, *Love not the World ——— if any Man love the World, the love of the Father is not in him, 1 Joh. ii. 15.* and that because the whole World lieth in Wickedness, *1 Joh. v. 19.* and therefore *whatsoever is born of God, overcometh the World, v. 4.*

After all this, supposing it never so difficult to point out the True Church, yet it's very easie to meet with a great many Sects, to whose Teachers these Characters suit most exactly; daily experience shews it to a little, and the easier to be discover'd by how much these

these *Seperatists* pretend to the highest degree of *Sanctity* : As they have trod in *Cain's steps*, so are they *stigmatiz'd* with *Cain's Mark*, that they might be manifested and *distinguish'd* from the rest of *Mankind*, and as they have all along from the Apostles to this very day, *ran greedily* after the Error of *Balaam* for *Reward*, *railing* against, and *cursing* the *Church* of *Christ* for their *Gain* and *Interest*, to make their *Advantages*, and to *feather* their *Nests* of the *Ruins* thereof (witness all the *Histories* of every particular *Sect* when in *Power*, when opportunity hath offer'd it self for them to *unmask*, and shew themselves in their *native Colours* :) So *Covetousness*, and a *Worldly Spirit*, never ceases to *betray* them, and to expose them by turning their *insides* outward, to be viewed by all *Mankind*, *Jud. v. 10. 2 Pet. 2. 15.* except to their *blind Followers*, those *unstable, unsettled, unprincipled, and untutor'd Souls*, *2 Pet. 2. 14. silly, ignorant, halfwitted Women* led away with *divers Lusts*, [*Lusts* of several kinds, *Slaves* to their *Lusts*, led meerly by their *Senses* like *brute irrational Creatures*, made up of nothing but *Lust* and *Carnality*, and *Sense*] ever *learning* [always running from *Sect* to *Sect*, from one new *Whimsie* to another, steady to nothing but their *Inconstancy*] and ever *ignorant* [knowing and improving not one jot the more, as wise at last as at the first, and at the first as at the last] never able to come to the *Knowledge* of the *Truth*, because never desiring it, catching always at the *Shadow*, and neglecting the *Substance*, taken only with the *Outside, Appearance, Formality*, being made up of nothing but *Hypocrisie*, affecting *Novelty*, and so most justly *abandon'd* to *Error*, being *devoid* of *Sincerity* and *upright honest Attentions*, and by their *unmortified Lusts, Levity, and Hypocritical Tempers*, unprepar'd, and unsusceptible, incapable of the *Truth*, *2 Tim. 3. 6, 7.*

To come to a more particular Description of these *false Teachers*; *false Ministers* are call'd by our Blessed Saviour, *Wolves*, who outwardly have the Appearance, Resemblance of *Christians*, profess *Christianity*, but inwardly, and at the bottom, are *Infidels*, *Unbelievers*, no better than *Heathens*, notwithstanding the *Sheeps-cloathing*, their pretence or shew of *Christianity*; No! they are meer *Hypocrites* and *Dissemblers*, they believe not even what themselves profess, they are *Politico's*, *Machiavellians*, their business is only to delude and impose upon the easie, the ignorant, and unsettled, that have no sound Principles, but are carried away with every puff of Wind, every Air of Novelty like the Chaff: *Ravening Wolves in Sheeps-cloathing*, under the likeness of *Pastors* and *Shepherds* of the Flock of *Christ*, their Discourses and ordinary Conversations, adorned and drest up with Sentences of Scripture, declaiming against *Vice*, the *Wickedness*, the *Pride*, the *Luxury* of the Age, the profligate and loose Lives of *Christians*, enveighing against *Idolatry*, *Superstition*, *Prophaneness*, *Formality*, *Will worship*, *Hypocrisie*, the *Unsanctified*, *Unregenerate*, and dangerous Condition of all that are not of their *Sett*, their *Party*, always turning up their Eyes to Heaven, deploring the *Impiety* of the *Times*, and then blessing themselves, that they walk not as others do, but live retir'd and recluse from an *ungodly*, *degenerate*, *debauch'd*, *unsanctified*, *Generation* of Men: In their Air and Gate, humble and demure, in their Garbs, plain and simple, even to *Ridiculousness*, yet proud and haughty, and arrogant upon occasion, scorning, and abhorring, and trampling upon those who dissent from them, contradict or oppose them as the meer filth and scum of the World; and when ever they gain the Advantage particularly, when by a Revolution of State, they get to be uppermost, or in any degree of Countenance or Favour, the most bloody, unmerciful *Wolves* and *Tygers*, the most insolent, barbarous, imperious, tyranical, unrelenting

Savages

Savages on this side Hell, as multitude of *Experience* may convince us within our own *Memories*. In their *Aspect*, or *Trim* of their *Countenances*, and in their *Discourses*, *insinuating*, and most *studiously*, *elaborately*, and *affectedly* *fawning*, *mild*, and seemingly *disinterested* and *innocent* at their *first setting out* ; but when once they begin to find they get ground, grow numerous, and get good footing, they drive *Jehu-like*, carry all by force, stop at no *indirect*, *unjust*, and *villanous* *Methods* to carry on their *Designs*, and are the most *implacable* and *violent Persecutors* in the whole *World* ; for the proving of which, beyond all possibility of *Contradiction*, I appeal to the *Histories* of these two last *Centuries*. And thus by their *Fruits*, their *Behaviour*, their *Actions*, they easily discover themselves : By their *Sacrilege*, by their *Rebellions*, *Murthers*, *Assassinations*, their *intolerable Pride*, *Covetousness*, their *Oppression* and *Unmercifulness*, and too too often their *abominable*, *unheard of*, *diabolical Impurities*, *Filthiness* and *Carnality*.

Another *Instance* of their *Sheeps-cloathing*, by which they study to conceal their *Wolvishness*, and by which they have great Success, is their pretending to the same *Faith* and *Sacraments*, the same *Ordinances* with the *Church* ; They *Preach*, they *Pray*, they *Baptize*, they pretend to *Administer* the same *Encharist*, (I don't say all *Sectaries*, but many do :) This *Sheeps-cloathing*, these *Pretences* go a great way with the *Undiscerning* and *Ignorant*, who believe every *Like* to be the same, take the *Shadow* for the *Substance*, and *outward Resemblance* for the *Reality* it self. But all this is not to the purpose without a *due*, a *legal Commission* or *Authority* ; it's nothing but *aping*, nothing but *acting a Part* upon a *Stage*, as by all the foregoing *Arguments* is clearly evinc'd. Let them pretend as long as they will to *purser Ordinances*, it will not avail them any thing, till they can prove themselves to be the *Ministers of Christ*, and to be
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the Church of God. This is nothing but meer *Disguise*, and casting a *Mist* or *Veil* over the *Understandings* of the *Ignorant*. Neither their *Preaching*, *Praying*, *Sacraments*, are *Christ's Ordinances*, notwithstanding their *Appearance* or *Resemblance*, if not perform'd in that manner that *Christ* hath instituted, by an *Authority* deriv'd by Him, and in the *Unity* of his *one* and *only Church*. And if not so, they may be said to *act* all in their *own*, and in the *Name* of *Antichrist* or *Satan*, for this is nothing less than *transforming*, or *transfiguring* themselves into the *Ministers* of *Christ*, or *Successors* of the *Apostles*; and this the *Apostle* tells us is no *marvel*, [it was common in his days, and should be so also in after Ages] for *Satan* [their Master, the Head of their False or Mock-Church] is *transform'd* into an *Angel of Light*, therefore it's no new thing, nor great, if his *Ministers* also (for all their Sanctity, their boasted Gifts and Graces, &c.) be *transform'd* as [or should in some sense resemble, and act the parts of] the *Ministers of Righteousness*, whose end should be according to their works: See 2 Cor. 11. v. 13, 14, 15. And thus do these *Wolves* delude and lead Captive the *Ignorant*, but (most commonly) wicked, hypocritical People from the Church, the only proper Means of enlightning their *Understandings*, dispelling their *Errors*, and reforming of their wicked Lives, and make them (by a just Judgment of God for disgracing their holy Profession, and bringing a Scandal upon the most holy Christian Religion, and resisting the Means of their Conversion and Salvation, the Holy Spirit of God in his Church) twofold more the Children of Hell than themselves, Mat. 23. 15.

But there's another sense of *Sheeps-cloathing*, more prevalent in leading away ignorant People than the former, viz. The Dexterity of these False or Mock-teachers, in quoting, wresting and perverting the holy Scriptures; and indeed, their whole Strength and Force

Vid. Vinc. Lirin.
Commonit. adv.
Hersef. cap 37.

Force seems to lie conceal'd under these (as they manage the matter *false Locks*, Truth perverted degenerating into the most pernicious Errors. *False Apostles* [or *false Teachers*] *deceitful* [crafty, soothing, sly] *workers*, *transforming themselves into the Apostles* [or setting themselves up for the true Pastors] of Christ, 2 Cor. 11. 13. What's the meaning of *transforming themselves into the Apostles of Christ*? Or as now a days, giving themselves out to be their Successors? Why, the Apostles of Christ quoted Passages out of the Divine Law, so did the false Apostles; *Authorities* out of the *Psalms*, so did they; the *Sentences* out of the *Prophets*, so did they: The true *Ministers of Christ* cite the *Evangelical*, and *Apostolical* Writings, so do these pretended *Ministers of the Gospel* (as they call themselves now.) But when they came to fix a *different Sense* upon the same *Passages*, equally and a like produced by each, then the sincere and well-meaning, were *discriminated* from the *crafty*, the *self-designing*, from the *upright* and *disinterested*, and lastly, the *true Apostles* from the *false*. And thus it will be as clear as the Sun at Noon-day, that when these *Creepers* into Houses (as the *Pharisees* did, to cheat and defraud the poor *Widows* under the pretence of *making long Prayers*, Mat. 23. 14.) These *Ministers in Masquerade*, quote Scripture to countenance and varnish over their Errors and *Heterodoxies*, 'do but put in practice the *Wiles* and *Devises* of their Master *Satan*; which he had never 'invented, but that he knew that there can be no 'more successful and ready Method to *deceive*, than 'to pretend the *Authority* of the sacred and divinely 'inspired Scriptures, to usher in his deceitful Errors. That himself *accosted* our Saviour with Texts of Scripture: 'Tis written, saith he. 'And 'thus he speaks thro' their Mouths at this day. For 'as the *Head* of the *Damn'd*, speak to the *Head* 'of the *Redeem'd*, the *Elect*, so his *Members* speak

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now

' now to the *Members of Christ*; the *Perfidious*, the
 ' *Treachorous*, to the *Faithful*, the *Sacrilegious* to the
 ' *Religious*, *Hereticks* to the *Orthodox*, [*Schismaticks*
 to the firmly united unto, and incorporated with
 the *One Church*, by the *One Spirit of Christ*. ' But
 ' doth he say after all; *If thou be the Son of God, cast*
 ' *thy self down*, Mat. 4. 6. That is, if thou wouldst
 ' be a Son of God, obtain the Inheritance of the
 ' Kingdom of Heaven, Cast thy self down; that
 ' is, from the Doctrine and Discipline of that High
 ' Church, which is call'd the Temple of God. And
 ' if any one should ask any of these Sham-
 ' teachers, alluring and decoying Him, Whence
 ' provest thou that I ought to forsake and let go the
 ' Universal and Ancient Faith of the Catholick
 ' Church? Oh! presently he tells you, 'Tis writ-
 ' ten, and forthwith he produces a Thousand Testi-
 ' monies, Examples, and Authorities, out of the
 ' Law, the Psalms, the Prophets, Evangelists and
 ' Apostles; by the wresting and perverting of
 ' which, after a new and wicked manner, the
 ' wretched Soul is thrown headlong from the Pina-
 ' cle of the Church, into the noisom Jakes of Here-
 ' sie and Schism. This is a peculiar Property of
 ' these False-teachers, to wrap themselves as it
 ' were, all over with Sentences of
 ' Scripture, as it were with Sheeps-
 ' fleeces, that whilst any one feels, or
 ' perceives the Softness of the Wool,
 ' they may not fear or suspect the Sharpness of their
 ' Teeth. Thus they readily flie thro'
 ' all the Volumes of the Scripture from
 ' *Genesis* to the *Revelations*, whether pri-
 ' vately or publickly, in their Conver-
 ' sations or Writings, at Feasts or in their Streets; they
 ' seldom bring out any thing even of their own,
 ' but they endeavour to express it in Scripture Phra-
 ' ses. Read over *Paulus Samosatensis's* Works, *Pris-*
 ' *cillian's*

Vincent. Liv.
cap. xxxvi.

Vincent. Liv.
cap. xxxv.

cillian's, Jovinianus's, of the Donatist's, Novatian's
 &c. there you'd see vast Accumulations of Scrip-
 tures, scarce a Page not stuf't out with Passages,
 and furnish'd with Sentences out of the Old and
 New Testament. But so much the more are they
 to be dreaded, and cautiously read, by how much
 they lie lurking and conceal'd under the Umbrage
 of the Divine Law. They are sufficiently aware
 that their noisom Scents would scarce be accepta-
 ble to any one, were they breath'd out simple,
 and in their own nature; therefore they besprin-
 kle them over as it were, with the spicery and
 perfume of the Heavenly Word, that he who
 would otherwise discern, and despise the
 human Errors and Blunders, may not easi- *Id. ib.*
 ly deride and slight the Divine Oracles,
 &c. Thus *Vincentius Lirinensis* of the Hereticks and
 Schismatics of old. To which, I shall add that of
 St. Peter, That these *False-teachers*, notwithstanding
 their Familiarity with the *inspired Writings*, and ci-
 ting Passages out of them in abundance, yet like ig-
 norant and illiterate Persons as they are, they do it
awkwardly, and *impertinently* for the most part, and
 yet *craftily*, by the Impulse of the *evil One*, whose
 Instruments they are; they chiefly insist upon the
difficullest, and most *obscure* and *disputable*, wherein
 they are not so readily apt to be *detected* or *convicted*,
 by which they *startle* and *amuse* the Ignorant, and
 sometimes even put the *Learned* themselves to a
stand; in which saith the Apostle [that is in S. Paul's
 Writings] *are some things hard to be understood, which*
they that are unlearn'd and unstable, wrest [to their
own private erroneous or heretical Sentiments] as
they do also other Scriptures unto their own Destruction
[Damnation of themselves, and others that are se-
duced by them.] 2 Pet. 3. 16. Ye therefore, Beloved,
seeing ye know these things before, [are caution'd and
forewarn'd] beware, lest ye being also led away
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with

with the Error of the Wicked [these Upstart False-teachers, these Woolves] *fall from your own steadfastness*, ver. 17.

But another *Artifice* they employ, with too much Success for the *enlarging the Kingdom of Darknes*, and the *Destruction of Souls*, is, their *big and wonderful Promises* they make to their *Followers and Admirers*, with which they mightily *deceive and impose* upon the *Ignorant*, and *Unwary*, and *Unstable*. They have the Confidence to *promise* unto them, and *profess*, that in their Church, their *Congregations* (as they affect to phrase it) the *great*, and *special*, nay, plainly *personal Grace* of God, insomuch, that without any *Labour, Study, or Endeavour*, tho' they neither *seek*, nor *ask*, nor *knock*, that belong to their Congregation, yet shall things be so order'd

Vinc. Lirin.
commonit. cap.
xxxvii.

and manag'd by the *Divine Providence*, that being up by the *Hands of Angels*, and preserv'd by their *Protection*, they shall never dash their foot against a stone, never be scandaliz'd [commit any deadly, damnable Sin, or fall finally from Grace.] This is a *Promise*, by which Multitudes have been *deceiv'd*, a *Principle* that runs thro' *infinite Numbers* of *many and different Sects*, that which *draws off* a great many *lewd and debauch'd* People to their *Parties*, as may be evident to any *nice and sagacious* Observers, in order to procure an *easie Pardon* for all that's past, and to *sin on* with greater *security*, if they can but attain to that *Master-piece of Sectarian Cunning*, to manage their *Affairs covertly*, and with *Secrecy*. For there is scarce any *Vice* but they may *atone* for with ease, provided it be transacted without the *Knowledge and Observance* of the *Wicked*, (as they generally account *all*, without distinction, that are not of their *Clan or Sect*) and it's rare to hear of any *Discipline* exercis'd among them, for *any Crimes* of what nature so ever, but such as are within the *publick*

lick Cognizance of the *Wicked*, hereby exposing their *Party* to the *Censure* of the *World*. To this purpose they have forged the *Doctrines* of the *Absolute* and *Irrespective* *Decrees* of *Election* and *Reprobation*, the *Impossibility* of falling away from justifying *Grace*, and the like, by which they fill their *Followers* up with *Presumption*, *spiritual Pride* and *Affection*, and *Conceitedness*, with *Disdain*, and the utmost *Contempt*, and *Censoriousness* of others differing from them, searing their *Consciences*, hardning them in their *Sins*, whilst they sooth and flatter themselves into *Security*, calling, and believing themselves to be *Saints*, the *Elect* of *God*, and most audaciously pronouncing the *Sentence* of *Eternal Damnation* against all of contrary *Parties* and *Communions*, as *Reprobates*, *Castaways*, and *Firebrands* of *Hell*. This is their common *Cant*, and the usual *Subjects*, or their *Conversations*, *Preachments*, and *Writings*, especially when uppermost, or in times of *Liberty*, and when their *Plottings* are near ripe, and when they are upon the brink of *Expectation*. This is too obvious amongst many *Sects*; this is the *Language*, or rather *Howlings* of the *Ravenous Wolves*, that the roaring *Lion* (tho' transform'd indeed; otherwise, none could be deluded by him) inspire him withal.

Having in some measure dismantled, disrob'd, or uncas'd these *Wolves* of their *Sheeps-cloathing*, which by the way discovers, and detects their damnable *Hypocrisie* and *Disimulation*, turns their *Inside Outward*, and exposes them to the naked *View* of the *World* (*Hypocrisie* being as essential to a *False-teacher*, *Seducer*, as *Light* to the *Sun*, or as *Ravenousness* to a *Wolf*.) I shall only in a few words explain why they are call'd *Ravenous Wolves*.

Ravening, because all *Acts* performed by them, tend to the *Ruine* and *Destruction* of their *Disciples* and *Adherents*, and not their *Salvation*. If their very *Schism* or *Separation*, their setting up *Church* against

Church, Altar against Altar, Ministry against Ministry, be a *Work of the Flesh*, as the Apostle tells us, it's impossible from the *Nature of the Thing*, to suppose their *Ministrations* can produce any *saving spiritual Effects*. If all their *Ministerial Acts* are nothing but *aping, imitation, counterfeiting*, and *acting a Part*, the *Effects* must be a *meer Frustration and Destruction*. How can it be supposed, that *those* who have forsaken the *One Church of Christ*, and consequently by that *Act* have forfeited *all Right* to the *Privileges* of the Church, to which alone the *Promises of Christ* are made, wherein alone the *Means of Salvation* are to be had, wherein alone our *Prayers* can be heard, whose *Acts alone* God Almighty has oblig'd himself to ratifie; How, say I, can it be conceiv'd, that such can ever be capable of working any thing that's spiritual to the advantage of Men's Souls? *He that gathereth not with me, scattereth*, saith our Lord, and all His *Merits, all His Gifts, Promises and Graces*, are only ordinarily applied, exhibited, and to be obtain'd in the *Communion of His One Church*. From whence it must follow, that these *Sectarian Teachers*, being out of this *One Church*, all their *Acts* must in their own *Nature, tend to the Destruction* of all those Souls under their *sad and horrid Conduct and Management*, under their *Communion*, for ought we can know, and gather from the *Word of God*. Our Saviour then

calls them, *Ravening Wolves, Destroyers, and Murtherers of Mens Souls*. 'Hear
 † Author. Op. imperf. in Mat. ' then says an ancient † Writer, Thou
 cap. 7. Hom. ' who art instructed by *Hereticks* and
 19. ' *Schismaticks*, and conceitest thy self
 ' learned, and being baptiz'd by them, lookest up-
 ' on thy self to be [Regenerated] a Christian. See
 ' what these *Heretical and Schismatical Teachers* are
 ' call'd by Christ, *Ravening, devouring Wolves*. If
 ' therefore thou art taught [instructed] by them,
 ' thou art torn in pieces by them, not improved,
 ' not

not [edified] instructed. If thou be'st baptized by them, *thou art devoured and worried by them*, not saved. For it is the Property of Wolves to devour [not to save.] As for their *Preaching*, it's call'd by the Apostle, *Handling the Word of God deceitfully*. [and with self-Interest, *Oxf. par.*] 2 Cor. 4. 2. *Speaking Lies in Hypocrisie* [under a pretext of Holiness, *Oxf. par.*] and *unsound*, unedifying, corrupt, false *Doctrine*, because such as heap up these *false Teachers* unto themselves, have itching Ears after Novelties, and such Doctrines as gratifie their *Lusts*, their *Humors*, *spiritual Pride*, *Conceitedness*, and *Censoriousness* of others. For the time will come when *they will not endure sound Doctrine* [which will discover or hinder their wicked Designs, *Oxf. par.*] as a thing most contrary, lothsom, nauseous and disagreeable to their squeamish Palates] *but after their own Lusts shall they heap to themselves Teachers* [who shall flatter and humour them, by telling them that they are the Children of God, truly *Righteous* [elected Saints] have great Knowledge, *Oxf. Annot.*] *having itching Ears*, 2 Tim. 4. 3. Of whom it is said in another place, That because they *received not the Love of the Truth* that they might be saved, for that cause, God shall send them *strong Delusion* that they should believe a Lie [should be left entirely to themselves, and the Impulses of the evil Spirit, to be a Prey to *Seducers*, *Deceivers*, *Wolves in Sheeps-cloathing*, 2 Theff. 2. 11, 12. or those who separate themselves [for purer Ordinances, the old Pretence, from the *Unity* of the Church, the *Flock of Christ*] *sensual*, [led by their Lusts, the Love of the World] *not having the Spirit* [of God, of Christ, for all their high-flown boastings of their *Election*, *Sanctity*, *Regeneration*, &c.] 2 Pet. 2. 19. And where the Spirit of God is not, there all *Ministerial Acts* must be destitute of the *Concurrence* and *Co-operation* of the Holy Spirit, and consequently, *sensual*, *carnal*, *diabolical*, and cannot avail to any gra-

cious or saving effect, but only *Perdition, Eternal Destruction*, because done in a State of separation from the *One Church*, and so from *God*, from *Christ*, from the *Holy Spirit*, and in opposition to the *Divine Institution, Order and Appointment*.

Again as to their *Prayers*, *God* being a *Spirit of Unity, Peace and Love*, cannot be supposed to hear the *Prayers of Schismatics and Separatists* from his *One Church*, the *Prayers of Persons* devoid of all *Charity*, and at *Enmity* with his *Elect*, his *Chosen*, his *Peculiar People*, his *Treasure*, as the Word *Segullab* signifies, which we render *Peculiar People*, a *People in Covenant* with him, to whom he hath promised *Protection* and *Preservation* against all the *Powers of Darknes*, all the *Violence of the World*, to whom alone he hath engaged his *Particular Favours, Choicest Blessings, and Salvation* itself. *Without or out of the One Church*, there's no *Mediator*, no *Intercessor* to plead to intercede for them, no *High-Priest* to present their *Prayers*, and therefore, it's not to be conceiv'd that the *Prayers of such Rebels, such Antichrists, such Cast-aways* shall be admitted or heard, or answer'd especially in the behalf of others, having no *Commis-sion*, no *Authority* from *God* for that *End*, and therefore *fruitless and inefficacious*, as *sinful and presumptuous*. For *separation* from the *One Church*, especially, and most of all when its done in *Malice, Spightfulness and Revenge, in Hatred and Rancorous, Pride and Haughtiness*, and out of a *Spirit of Opposition* to the *Church*, for *Secular or Worldly Ends*, for the gratifying and indulging the *Lusts of the Flesh*, as is demonstrable from all the *Characters of such Seducers* we find in the *Apostolical Writings*, must necessarily exclude all such *Antichrists and False-Teachers* from being graciously heard by *God*, because his profess'd *Enemies*, and such who are in *Actual Rebellion* against him and his most *Sacred Institutions*, for such can't be said to be at *Peace with God*, or to *Love God*, as the *Apostle* plainly

plainly determineth : *If a Man say I love God and hateth his Brother* [a Fellow Member of Christ, one in Communion with the Church, from whom this False Teacher (who was once a Member of the Church) now separateth] *he is a Liar ; for he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen ?* 1 *Joh.* iv. 20. And do we think God heareth the Prayers of such who love not God, nor the Brethren, that is, the Faithful, the Members of Christ's Body, the One Church ? No ! They who are destitute of this Brotherly Love, are dead, i. e. *spiritually dead* in their Sins, and God will not hear the Prayers of such. We know, saith this Beloved Disciple, *that we have passed from Death unto Life, because we love the Brethren*, i. e. those who are in actual Communion with the One Church of Christ ; *He that loveth not his Brother, abideth in Death*, 1 *Joh.* 3. 14. and doth God hear such, who are already dead in their Sins, and as long as they continue so, cut off from all hope of recovery ? For this love of the Christian Fraternity or Brotherhood, is the condition of our Prayers being heard, as the same Apostle writes, v. 22. *And whatsoever we ask, we receive of him, because we keep his Commandments ; and this is his Commandment, that we should believe on the Name of his Son Jesus Christ, and love one another as he gave us Commandment*, v. 23. so that we pray, we ask in vain, so long as we live at Enmity and Variance with the Brethren, the Members of the One Church. This Argument you may see further prosecuted by the Apostle, chap. 5. To conclude this Topick, 'tis by this Love of the Brotherhood *that we know him, if we keep his Commandments*, 1 *Joh.* 2. 3. that he dwelleth in us, and we in him, 1 *Joh.* 3. 24. and hereby we know that he abideth in us, by the Spirit which he hath given us, see chap. 4. 13. because *Love is of God*, v. 7. and *God is Love*, v. 8. and Love is one of the Fruits of the Spirit, *Gal.* 5. 22. and this Love
of

of the Brethren is the great *Mark* or *Characteristick* of Christ's Disciples; *By this shall all Men know that ye are my Disciples, if ye have Love one to another, Joh. 13. 35. And he that loveth not the [Fraternity, the Brotherhood, the Members of Christ's Body, the Church, and preserveth Unity with them, but separateth from them, for otherwise he loveth not God] knoweth not God; 1 Joh. 4. 8. and consequently, God knoweth not him, that is, will not hear him. But to sum up all I intend at present as to this Point, the Apostle St. Paul gives us this short, yet full and comprehensive Description and Qualifications of this Love I have been treating of, as the discriminating Character or Mark of a Disciple of Christ, a True and Genuine Christian and Member of his Body the Church: Now the end of the Commandment is Charity out of a pure Heart, and a good Conscience, and of Faith unfeigned, 1 Tim. 1.*

§. that is, for the End and Intention or
 See Rom. 3. 31. *Perfection of the Commandment is Charity,*
 and 10. 4. *[i. e. Love towards God and all Men,*
(Ox. Ann. par.) but especially the Bro-
therhood, the Household of Faith, as our Saviour hath
determin'd, Matth. 22. On these two Commandments
hang all the Law and the Prophets, v. 40.] Out of a pure
Heart [an honest upright Intention] a good Conscience
[in Obedience unto, or guided by the Rule of the
Gospel Precepts] and of Faith unfeigned, the Faith de-
livered unto the Saints, deposited with the Church of
Christ, not forg'd and contriv'd by Men for the carry-
ing on and propagating their own Designs, and to
serve their Worldly Interest, as is the Faith of Here-
ticks, and such who separate from, and set themselves
up in defiance of, and against the Church, whose
Faith is Faction, calculated and contriv'd to serve
themselves and their own Ambition and Carnal Projections,

As for Baptism collated by Schismatics and Sectarians, I might make the same Inferences, to invalidate and shew the Nullity of it; but having occa-
 sionally

sionally spoken to that Point already, I shall only add this, That when it's perform'd in a *Schism*, in opposition to the *One Church*, it ceases to be true Christian Baptism, to be done in the *Name* of, or by the *Authority* of *Christ*, and by the *Apostle* is plainly shewn and prov'd to be *Human Baptism*, or done in the *Name* of *Man*, or of the *Head* of that *Seet* from which the *Seet* is denominated, as if that *False Teacher* or *Head* of the *Schism* was *Crucified*, made an *Atonement* or *Satisfaction* for the *Sins* of the *World*, and so became the *Saviour* of the *World*. Hear what the *Apostle* saith. *Now this I say, that ev'ry one of you saith, I am of Paul, and I of Apollo, and I of Cephas, and I of Christ. Is Christ divided? [and so become a different Head to different Parties, whereas he is but One Christ, and has but One Body, or One Church?] Was Paul Crucified for you? or were ye baptized in the Name of Paul? I thank God I baptized none of you but Crispus and Gaius, least any should say that I had baptized in mine own Name, 1 Cor. I. 12, 13, 14, 15.* This Passage of the *Apostle* is sufficient to evince the *Baptism* of *Sectaries* to be a meer *Human Act*, and that *Christ* will not ratifie it as done in his *Name*, as his *Baptism*; but altogether reject it as meer baptizing in and into the *Name* of a *Schism*, a *Seet*, as being done in opposition to his *Church*, which alone hath the *Right* to admit and make *Members* of *Christ's Body*, and to transact in his *Name*. For those who are baptized out of this *One Church*, are not hereby constituted *Members* of *Christ*, *Children* of the *Spouse*, but the *spurious Brood* of an *Adulteress*, not the *Heirs* of *Salvation*, but of *Perdition*. And thus it appears, that all *False Teachers* with their fair *Pretences* and *Appearances* are really *Wolves*, *Ravening Devouring Wolves*, under the *Mask* of *Sheeps-clothing*, destroying and utterly ruining the *Souls* of those ignorant unwary and fickle unsettled *People*, whom they deceive by their feigned *Words*, their *Fawning* and *Hypocrisie*. But

But this is not all, there is a *secondary* Sense of their *ravenousness* and murdering Temper; they are *Cruel, Bloody, Barbarous* without *Human Affection, Pity, Mercifulness* and *Commiseration*, an *infallible Mark* by which they may be discerned from *True Christians*, as contrary to the *Meek and Sweet Spirit of Christianity*, as *Christ* is to *Belial*, as *Heaven* to *Hell*, as *Light* to *Darkness*. Look over the *History* of all *Ages of Christianity* to this day, the particular *Histories* of all *Christian Kingdoms and States*, the *History* of these *Three Kingdoms* in particular, and tell me whether ever the *Heathen Emperours*, all the *Ancient Persecutions* of the *Church* by the worst and most *barbarous Infidels* in any part of the *World* ever exceeded, or possibly could exceed the *Inhumanity and Cruelty* of *Hereticks* or *Schismatics*; nay, I may aver without talking of *Paradoxes*, that neither *Heathen* nor *Christian Rome* ever contriv'd more exquisite and horrid *Punishments and Tortures*, or even to be *parallel'd* with those of *Seſtarians* and *Schismatics* wherever they have prevail'd: Neither did ever the *Devil* exert his *Malice* to a greater height, or make stronger or more furious *Assaults* upon *Christianity*, than by the means of these *Ravening Wolves* in *Sheeps-clothing*, these *Mock*, these *Sham-Christians*. I shall not descend to *Particulars* at present, but as *occasion* may serve, if *God* gives me *leisure and opportunity*, I may enlarge upon this *Topick* afterwards. But I desire in the mean time it may be observ'd as a most demonstrable *Truth*, that all the *Seſts* and *Schismatics* that have been ever since *Christianity*, have never failed to make *Discoveries* of this *Diabelical Anti-christian Spirit* as they have had opportunity, and will never fail *so to do*, when they have the *Advantage*, as long as there is such a thing as *Schism* in the *World*. As I have often said, so I shall repeat it again; There's but *One Church* of *Christ*, all to a title

tle that divide and separate themselves from this *One Church*, are *False-Churches*, *Sham-Churches*, *Sham-Christians*, *Synagogues of Antichrist*, consequently *Wolves*, *Seducers*, *False Teachers* (who as they were most desperately *Wicked* in the *Apostles* time, and *Grand Persecutors* of the *One Church* then in its greatest *Purity*, and consequently *Glory*, (whatever *No-tions Carnal Worldly Persons* who have no true *re-lish* of *Christianity*, may fancy to themselves, the *Church* never being more *amiable* and *endear'd* unto *God*, than when she is actually expressing the *height* and *sincerity* of her *Affections* by her choice of *Sufferings*, and when under the *Cross*) as might be plentifully prov'd out of the *Acts*, and other *Apostolical Writings*,) so it's foretold of them, that they should grow *worse* and *worse*, and so *persecute* the *Church worse* and *worse*, and do more mischief to *Christianity*, (2 *Tim.* 3. 13.) as hath been wofully experienced since by the prodigious *decay* of all *solid Piety*, the *Scandal* and *Stumbling-Blocks* given and laid in the way, and in bar to the *Conversions* of *Jews*, *Heathens* and *Turks*; the growth of *Atheism*, *Deism*, *Scepticism*, *Irreligion*, *Latitudinarianism*, *Profaneness*, *Debauchery* and *Hypocrisie* to this very day, and the general *Persecuting Principles* of them all, even of those amongst them, that have made the greatest *Profession* and *Boasts* of *Moderation*, *Meekness*, *Peaceableness*, *Patience*, *Forbearance* and *Humanity* of them all, and exclaim'd most vehemently, and condemn'd the *Persecuting Spirit*, under the most *easie* and *just Prosecutions* for the *grandest Villainies*, and the *worst* of *Crimes*. And that which is most observable of these *Sectaries* is, however they may for *Political* ends, as the *Donatists* and *Arrians* did of old join and combine to procure a *Comprehension* or *Toleration*, yet at the same time their *Principles* being *Diametrically* opposite to each others, they *bate* each other mortally, *anathematize* each other as *Reprobates*, *Antichrists* and *Infidels*,
 and

and Apostates, Instruments of the Devil, &c. as may be seen in all their Writings one against the other, may be observ'd in their very Prayers and Preachments, and their unconvertibleness one with another at all other times, as much as ever could be observ'd in the averfations of the Jews from the Samaritans, and the Accursed Devoted Nations; and where any one Sect gets the Ascendant, the Power into their own hands, persecute each other unmercifully, and then call Toleration the Devil's Engine to batter down the Church with, and declaim against it as the height of Wickedness and Irreligion that can be enacted by Man, and the Master-piece of Satan himself. Judge now whether this Wolvish Temper can be reconcil'd with the Doctrine of the Meek, the Blessed, the Holy Jesus, the Spirit of the Christian Religion, or whether we ought to believe such to be Christians, Members of Christ's Body: The Apostle tells us, The Fruits of the Spirit, is Love, Joy, Peace, Long-suffering, Gentleness, Gal. 5. 22. but that the Works of the Flesh [on the contrary] are manifest [easily to be known, Self-evident, and not to be easily conceal'd, or deny'd] to all that have common-Understandings and Sense, which are ——— Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies and the like, v. 19. 20. Wherever these are the Ingredients, and become the Principles of Parties, as amongst Sectarians they are certain Characteristicks, not only of a Carnal, Worldly, but even of a Diabolical Spirit, and when persisted in without Repentance the Infalible Abodings of Eternal Destruction. This Wolvish, Barbarous, Murderous and Assassinating Principle, can never be a Saint-like Quality; Our Saviour never annexed any Blessing to such (tho' thro' the Deceitfulness of Satan, and his infernal Impulse, these scared Consciences, these hardened Wretches call themselves Saints and Blessed, as familiarly, as all that are not of their Accursed Clans, Reprobates and Cast-aways: But

BUT our Saviour on the contrary, the Author of all Blessedness, saith, Blessed are the Poor in Spirit, Blessed are the Meek, Blessed are the Merciful, Blessed are the Peace-makers, Mat. 5. These are the Qualifications of the True Members of the One Church of Christ influenc'd by the One Spirit of Love, according to that of the Apostle to the Colossians, c. 3. v. 12. Put on therefore as the Elect of God, Holy and Beloved [as a Chosen Generation, an Holy Priesthood, a Peculiar People, the Segullah, the One Church of Christ, therefore Beloved, because in a most particular manner honoured above all other People by him, and mark'd for his own, his Treasure, his Jewels, his Inheritance] Bowels of Mercy, Kindness, Humbleness of Mind, Meekness, Long-suffering, forbearing one another, and forgiving one another, &c. and above all these things put on Charity, which is the Bond of Perfection [that is, preserve the Unity of the Church Inviolable, make no Divisions, no Schisms, no Separations, with which Charity is as inconsistent, as Love with Hatred, Unity with Discord,] and let the Peace of God rule in your Hearts, to the which also ye are called in One Body, v. 15. i. e. which is absolutely required in the Society of the Church, and without which it cannot well consist. All things without it running into Disorder and Confusion, and for the want of which, Strifes, Contentions, Animosities and Disturbances must arise, and the Members be scattered and dispers'd, and at Wars and Variance with one another, and the Society expos'd to dissolution. To the same purpose likewise the Apostle exhorteth the Ephesians, beseeching them to walk worthy of the Vocation wherewith they were called, with all Lowliness and Meekness, Long-suffering, forbearing one another in Love, and to endeavour to keep the Unity of the Spirit in the Bond of Peace, and that they would not grieve the Holy Spirit of God, and that they would put away all Bitterness, and Wrath, and Anger, and Clamour, and Evil speaking, with all Malice, Eph. 4. 1, 2, 3. 30, 31.

And

And now I come to shew how it comes to pass, that these *ravening Wolves*, and *their Adherents*, those who gives themselves up entirely to their *Conduct*, and *tread* in their *Steps*, and *justify* their abominable *Actions*, as most of their *Followers* do to a tittle, the *Evil Spirit* seizing them, and *possessing* of them as soon as ever they are initiated in their *profane* *Mysteries*,

Long's Hist.

Donatists. p.

139.

as hath been observ'd of old in some of their *Progenitors*, The Gospel, saith one, 'made the Lion as mild as a Lamb, but 'among the notorious *Schismatics*,--- 'not only Men, but Women, of *Sheep*, 'became *Wolves*; of *Faithful*, *Perfidious*; of *Patient*, 'Furious; of *Peaceable*, *Contentious*; and of 'Modest, *Impudent*, &c.] are thus given up to a *reprobate Mind* at present, and without *Repentance*, consign'd to *Eternal Misery*; and that is, because in effect [if not positively, and expressly] they have *renounc'd* their *Baptismal Covenant*, and *deserted* the *One Church*, the *Ground and Pillar of Truth*, and the *Gate of Heaven and Salvation*.

Of such, and their *Followers*, thus speaketh St. Peter, 2 Pet. 2. 18, 19, 20. For when they speak great swelling words of *Vanity*, they allure thro' much *Wantonness*; Those that were clean, escaped from them who live in *Error*, who promise them *Liberty*, they themselves are the *Servants of Corruption*, &c. For, if after they have escaped the *Pollutions of the World*, thro' the knowledge of the *Lord and Saviour Jesus Christ*, they are again entangled therein and overcome [i. e. by forsaking the *Church*, and returning to the *World*.] The latter end is worse with them than the beginning. For it had been better for them not to have known the way of *Righteousness*, than after having known it, to turn from the holy *Commandment deliver'd unto them*; but it happened unto them according to the true *Proverb*, The *Dog* is turned to his *Vomit* again. and the *Sow* that was washed, to her wallowing in the *Mire*: Compar'd with Heb. 6. 4, 5, 6.

6. From this Passage of St. Peter it's plain (1.) That both these *false Teachers*, and some of their Adherents at least, had been baptiz'd, and were *actual Members* of the Church, it being said of both, ver. 18, and 20. *That they had escaped the Pollutions of the World by Baptism*, as is imply'd, v. 22. (2.) That their Separation, and dividing themselves from the *Unity of the Church of Christ*, is a returning to the *World*, and to their *Lusts*; to forsake the Church, is to be without, that is, to be in the *World*, and of the *World*, as hath been already shewn; it's in a great measure to *Apostatize* from Christ, to take part with his *Enemies*: And of such *Wolves* and *false Teachers* it's said, 1 Tim. 4. 1. *Now the Spirit speaketh expressly, That in the latter times some shall depart from the Faith*; and we read again of a falling away, 2 Thess. 2. 3. Notwithstanding this falling away from the Faith, and separating from the Church, these wolves appear'd in *Sheep-cloathing*, profess'd themselves to be *Christians*, and under this *Mask*, this *hypocritical Guise*, deluded the *Unwary* and *Unstable*. (3.) From hence appears not only the sinfulness, but the *extream Danger* that will inevitably follow such Separations; For it had been better, &c. ver. 21. Their Condition (for all their Confidence and Boasting, and the vast Conceit they entertain'd of themselves) had been better, if they had never believed in, and made profession of the Truth of Christ, and taken the *Baptismal Engagement* upon them: It had been better for them to have continued *Pagans* or *Jews* still, for as S. Peter saith of them, *Hereby they bring upon themselves swift Destruction*, ver. 1. of the same Chapter. *Whose Judgment lingreth not, and their Damnation slumbereth not*, ver. 3. --- *That they shall be reserved unto the Day of Judgment to be punish'd*, ver. 9. --- *Shall utterly perish in their own Corruption*, ver. 12. --- *Shall receive the Reward of Unrighteousness*, ver. 1. --- *For whom the Mist of Darkness is reserved for ever*, ver. 17. Of these Trees whose

Fruit withereth, without Fruit, twice dead, pluck'd up by the Roots ; S. Jude saith, That, to them is reserv'd the blackness of darkness for ever, ver. 13. Who were before of old ordain'd to this Condemnation, ver. 4. And that they shall perish in the Gain-saying of Corah, [being guilty of the same Sin, by setting themselves up against the true Ministers of Christ:] ver. 11. The Apostle admonishes the Philippians, to beware of these false Teachers, these Sectaries whom he calls Dogs, an Expression in use amongst the Jews for the Gentiles, or those who were without, or out of the Segullah, or the Covenant, the Church, and chosen of God, Phil. 3. 2. Whose end is Destruction, and mind only earthly things, [their present Interests, Pleasures, and outward Ease, being of the World, and influenced only by a Worldly, Carnal Spirit ;] ver. 19. Forsaking [the Unity of the Church, the Communion of Saints] having loved this present World [above Christ, Heaven and Happiness, and the true Welfare of their Souls,] 2 Tim. 4. 10. Therefore such shall not inherit the Kingdom of God, Gal. 5. v. 21.

Thus, in short, you have the Characters of those who made Separations from the Church in the Apostles times, and the terrible Sentence pass'd upon them by the Spirit of God ; But to prevent Misconstructions and Mistakes, I must put in this Caution ; I would not be constructed to alledge, that all in these times separate from the One Church of Christ, are Apostates, of the same level with those mention'd by the Apostles, or equally guilty of Apostacy : No, I would not be so understood, because there are Degrees in Errors, some greater, and some lesser, according to the Circumstances of the Persons, and the Degrees of their Ignorance ; But however, all that separate from the Unity of the Church (especially as to the Authors and Leaders of the Separation) are certainly Apostates, from Christian Charity to be sure, which is the Life and Soul of our Christianity ; tho, perhaps,

not from the *Orthodoxy*, in the *main* of the *Christian Faith*, for it can never be allow'd, by the highest stretch of *Charity*, that *Schismatics* can be *thoroughly Orthodox*, two Points of the *Creeds* must virtually be disown'd by them; the *One Church*, and the *Communion of Saints*, in effect at least: Thus far all *Sectaries* are *Apostates*, by forsaking the *One Church*, the *Communion of Saints*, or the *Members* of this *One Church*, which are *equivocal Terms*; and then by violating, or being destitute of *Christian Charity* (as hath been said, to go no farther) this must be acknowledg'd an *horrid Apostacy*, and consequently liable to *dreadful Punishment*, tho' it be not so extream, nor arrives to the height of the *Jewish*, or *Gnostick Apostates*, so often mention'd in the *Apostolical Writings*, (I mean, as to all the particular modern *Sectaries*) yet it cannot be deny'd, if we descend to particulars, that some among them even exceed, if possibly, those upon *Record* in these *inspired and sacred Writings*. And if these *Examples* be recorded for our *Instruction*, i. e. to avoid them, by giving us the particular *Characters, Descriptions and Marks of false Teachers*, thereby most evidently differencing them from the true *Successors of the Apostles*, the *Ministry* instituted and settled by *Christ himself*, it's almost next to impossible, for a *true sincere Christian* to be impos'd upon by them, or to be mistaken in making *Application of these Marks* to such *Seducers*. Otherwise *Christians* would be left to the greatest *Uncertainty* imaginable, could never have any *moral Assurance of Safety* as to *Communion*, be ever liable to *Doubtings, Distractions*, and *Despair* it self, as by many sad *Experiences* we may be convinc'd amongst these *Stragglers from the One Church*, running from *Sect to Sect*, very frequently, till they have tired and wearied themselves quite out, till they have either quite bewildred themselves, and lost their *Understandings*, and at last dying, *seeking and despairing, ever learning,*

and never able to come to the knowledge of the Truth, 2 Tim. 3. 7. because, out of the Way, out of the Road of it. For Truth is only to be sought after in the One Church, the Pillar, and the Ground of Truth, 1 Tim. 3. v. 15. The Church here, is compared to a Pillar, because it upholds, maintains, supports, or bears up as it were, the Truth of God's Worship, or the true Worship of God, God being only worshiped and served aright, according to his own Institution and Appointment in this One Church; and by being conspicuous, discernible, or visible as a Pillar, doth hereby exhibit and propose the Articles of Belief or Christian Faith, and the true Worship of God, to be the Observation and Notice of all the World beside: Or secondly, as the Learned Gothofred observes, because the Church is like a Pillar with an Inscription upon it, holding forth the Oracles and Word of God, and his Covenant with his People to all that pass by, and will stand and read it: And then lastly, the Holy Scriptures in opposition to all Errors, Heresies, Schisms, &c. And so in this sense, the One Church is call'd the Pillar of Truth. The same Author calls it *μονόσυλον* one Pillar in opposition to the many Pillars of the Heathen Temples, on which their various Mysteries were written and expos'd to publick view, because they had many Temples, many Deities, and various Rites and manners of Worship; whereas with the Christians there's but one God, and one Faith, one stated and fix'd manner of Worship, the same Sacraments or Mysteries; and as all the Members of Christ, however distant and dispers'd over the Face of the whole Earth, constitute but one Body, Society or Church; so all the Christian Temples, tho' many in Number, and can't be otherwise, are in effect but One Temple.

Hence then it follows, that Truth is to be sought after, and found only in the One Church, the only Depository of Truth, Christ hath lodg'd it there alone,

lone, She is the Conservatrix of it; To the Church he hath committed the Holy Scriptures, the Divine Oracles, in which this Faith is contained, and from thence it is to be learned, and its the One Church that must propose, promulge and propagate this Truth. But then it must be consider'd again, that the Church is said to be the Pillar and Ground of Truth; but in a secondary sense, that is only Ministerially, or by her Pastors, not Originally or Primarily, for so only Christ, the Truth, and the Gospel are the Pillars of the Church and of the Faith. Now in this lower or secondary Sense, the * Church is the Preserver of the Truth, by her Legitimate or true genuine Ministers, and none but such are entrusted with the keeping of this Divine and Heavenly Jewel and Treasure, the Oracles of God, and the Holy Writings, they are only concredited with the One Church, and the One Priesthood, or Ministry; they alone can plead any Right or Claim to them, the lawful Possession is theirs alone, all Hereticks and Schismatics, Sects and

* *Si hæc ita se habent, ut VERITAS NOBIS adjudicetur, quicumq; in ea Regula incedimus, quam Ecclesia ab Apostolis, Apostoli à Christo. Christus à Deo tradidit, constat ratio propositi nostri, definientis non esse admittendos Hæreticos ad ineundam de scripturis provocationem, quos sine Scripturis probamus ad scripturas non pertinere. Si enim Hæretici sunt Christiani esse non possunt, non à Christo habendo quo de sua electione sectari hæreticorum nomine admittunt. Ita non Christiani, nullum jus capiunt Christianarum literarum, ad*

quos merito dicendum est, qui estis? Quando & unde venistis? Quid in meo agitis non mei? Quo deniq; Marcion jure silvam meam cadis? Qua licentia Valentine fontes meos transvertis? qua potestate Apelles limites meos commoves? Mea est possessio, quid hæc ceteri ad voluntatem vestram seminatis & pascitis? Mea est possessio, olim possideo, prior possideo, habeo Origines firmas ab ipsis Auctoribus quorum fuit res. Ego sum hæres Apostolorum: sicut caverunt testamento suo, sicut fidei commiserunt, sicut adigraverunt, ita teneo. Vos certe exheredaverunt semper & abdicaverunt, ut extraneos, ut inimicos. Unde à extranei & inimici Apostolis hæretici, nisi ex diversitate Doctrinæ, quam unusquisq; de suo arbitrio adversus Apostolos aut protulit aut recepit. Tert. de. Prescr. cap. xxxvii.

Parties, by forsaking the *One Church*, have forfeited their *Right*, and left these *inestimable Treasures* behind them by *their own Act*, they have lost all *Right and Claim* to her *spiritual Treasures and Privileges*, because as soon as any one either forsakes a *Society or Corporation* voluntarily, or is justly expell'd it, he is *ipso facto* stript and divested of all its *Immunities, Rights, Privileges and Benefits*, and bears no longer any relation unto it, no more than if he had never been admitted an actual Member of it.

‘ O! *Timothy*, keep that which is committed to thy trust, avoiding prophane and vain Babblings, and Oppositions of Sciences falsely so called, 1 Tim. 6. 30. O! this O! an Exclamation, refers both to *Prescience*, or *Foretelling*, and *Charity*. The Apostle foresaw these Errors and Novelties, which he bewails in a true Zeal and Concern for the *Truth and Church*. Who is now this *Timothy*, but the *Universal Church*, or the whole *Body or College of Pastors*? Who ought to possess the entire Knowledge of the *Worship of God*, and to infuse it into others? What is, *Keep the Depositum*, or that which is committed to thy Trust? *Keep it*, saith he, preserve it, by reason of *Thieves, false Teachers, Enemies*, least while Men sleep, they sow *Tares* among that *good Seed of Wheat*, which the Son of Man sow'd in his *Field*. *Keep*, saith he, *that which was committed to thy trust*: What is this *Depositum* that was committed to thy Trust: Not what is thy proper *Invention*; Which thou *didst receive*, not what thou hast *devised*: What thou hast *learn'd* or been taught, not the *Contrivance and Invention* of thy own *Wit*: Not for thy private *Use*, but a thing publicly delivered, and for the *Use* of the *whole Church*; Not what thou art the *Author* of, but only the *Conserver and Keeper*: Not thy *Institution*, but of which thou art a *Follower*. — *Keep*, says he, *that which was committed to thy Trust*:
‘ *Keep*

'Keep the *Talent* of the *Catholic Faith*, inviolable
'and untouch'd. That which is committed to
'thee, let this be deliver'd up by thee [as thou re-
'ceivedst it uncorrupted, pure, unblemish'd, with-
'out any Alloy.] Thou hast received Gold, re-
'store again Gold, don't return one thing for ano-
'ther, I will not have thee impudently substitute,
'lead or fraudulently to put off *Brass*: I won't be
'put off with the outward appearance of Gold, I
'must have real Gold again. O! *Timothy*. O!
'Priest: O! Preacher, if the Divine Function
'hath qualified thee, by Exercise, by Learning,
'and sufficiency of Skill, be thou the *Bezaleel*, the
'Builder of the *spiritual Tabernacle*, engrave the precious
'Stones of Divine Doctrine, exactly square and fit
'them, polish and trim them up wisely, and add
'Lustre and Gracefulness, and Beauty to them, let
'that which was before look'd upon as *difficult* and
'obscure, be rendred clear and intelligible whilst
'thou expounds it. Let Posterity be obliged to
'thee for understanding that clearly and distinctly,
'which in former times was only venerated for its
'*Mysticalness* and *Abstruseness*; however, take this
'Caution along with thee, Do thou so *teach* what
'thou hast *learnt*, that when thou makest new Dis-
'coveries of what was unknown before, thou dost
'not broach new fangled Doctrines, but
'old Truths in a new Method. So the *Commonit. cap.*
'Famous Vincent. Lirinensis. xxvii.

Again; 'O! *Timothy*, keep, &c.
'Avoiding prophane and vain Babbings, (or ac-
'cording to the vulgar Translation) *prophane Novel-*
'*ties of words*, new fangled Words or Phrases; Turn
'aside from them, flee and avoid them as a Viper
'or a Scorpion, or Basilisk, least they strike thee
'not only by their touch, but likewise by their
'sight and discourse. What is meant by avoiding?
'With such as these, no not to eat. What is, Do

‘ thou avoid ? If there come any unto you, and bring
 ‘ not this Doctrine, [2 John 10.] What Doctrine,
 ‘ but the Catholic, Universal, continuing and re-
 ‘ maining one and the same successively thro’ every
 ‘ Age, and to all Eternity ? What then ? Receive
 ‘ him not into your House, neither bid him God-
 ‘ speed : For he that biddeth him God-speed, is
 ‘ partaker of his evil Deeds, *ver. 11.* What is pro-
 ‘ phane ? Which have nothing of *Sacredness* or *Reli-*
 ‘ *gion* in them, altogether foreign, and unknown
 ‘ to the Church, which is the Temple of God. Of
 ‘ Words, that is, Novelties of Doctrines, Things
 ‘ and Opinions which are contrary to Antiquity.
 ‘ Which if they be entertain’d, it’s necessary, that
 ‘ the Faith of the blessed Fathers must wholly, or
 ‘ in a great measure be violated or
 ‘ corrupted. *Vinc. Lirinensis.*

Commonit. cap.
 xxxiii.

Again, the same *Catholick, Orthodox*
 and *venerable* Writer, lays down this
 for a *Characteristic* and *discriminating Property* of *Here-*
ticks and *Schismatics* to delight in, and to set up
 Novelties. ‘ Avoid (saith the Apostle) Novelties
 ‘ of Words and Phrases, to entertain or follow
 ‘ which was ever the Practice of Hereticks, but ne-
 ‘ ver of Catholics. And in good truth, what e-
 ‘ ver Heresie but *sprung* up under some certain Name,
 ‘ Place or Time. Whoever set up Heresies, but who
 ‘ first departed from the Consent of *Universality* and
 ‘ Antiquity ? And so he proceeds to enumerate a
 great many of the most notorious Heresiarchs. —
 — ‘ By all which (saith he) it’s clearly manifest-
 ‘ ed to all, that it’s the Property and Custom of all
 ‘ Heresies, to delight in Novelties, to nauseate Anti-
 ‘ quity, and by Oppositions of Science falsely so
 ‘ call’d, to make Shipwrack of the Faith. On the
 ‘ other hand, it’s the Property of the Catholics, to keep
 ‘ the Deposita, to hold fast to the Doctrines of the Fa-
 ‘ thers, and to condemn prophane Novelties ; And as the
 ‘ Apostle

‘ Apostle hath said again and again, If any one
 ‘ preach unto you any other Gospel than that ye
 ‘ received, let him be accursed, *Gal. 1. 8.* Now
 what is given here in charge to *Timothy*, in reference
 to the Sacred *Depositum*, *1 Tim. 6. 20.* Of keeping
 the *Faith inviolable, uncorrupt, untainted*; by the Holy
 Apostle, is meant also of, and given in charge unto
 all the *Pastors* of the Church throughout all the A-
 ges of it; *And the things* (saith he) *that thou hast*
heard of me among, or before, many Witnesses, the same
commit thou to [other] faithful Men [2 Tim. 2. 2.]
 who shall be able to teach others also; that is, the *Form*
 of *sound Words* [*2 Tim. 1. 13.*] That good Thing which
 was by me committed to thee, ver. 13. *Wholsom words,*
the words of the Lord Jesus Christ. The Doctrine which
is according to Godlineß, 1 Tim. 6. 3. call'd, the Com-
mandment, ver. 14. Sound Doctrine, 1 Tim. 1. 10.
2 Tim. 4. 3. The Truth, ver. 4. Mystery of Godlineß,
1 Tim. 3. 16. Mystery of Faith, 1 Tim. 3. 9. This
 Charge is repeated sundry times in both these
 Epistles, *1 Tim. 4. 13. 1 Tim. 6: 14. 2 Tim. 3. 14.*
 and *1 Tim. 1. 3. --- Charge some that they teach no other*
Doctrine (than what they received from us,) or any
 other contrary to, or upon different Principles
 from my Doctrine.] *Oxf. Annot. in loc & Annot. in*
Gal. cap. 1. v. 8. 1 Tim. 1. 3. That the *Truth, the*
Faith, the Gospel may be continued in an *uninter-*
rupted Succession of such *Pastors, Ministers* to the
 Worlds end, against all *prophane Innovations, and di-*
versity of Opinion, however boasted of, as Know-
ledge, Science, &c. See the *Oxf. Annot. on 2 Tim.*
2. 2. 1 Tim. 1. 14.

To this purpose, and for this end, the *Pastors* of
 the Church are call'd *Stewards* of the *Mysteries of*
 God [*Dispensers*] such as are especially *entrusted,*
commissionated and authorized so to do, from whose
 Lips the People are to require the *Communication*
 of this Sacred Knowledge, and by whom they are
 to

to be built up in the Holy Faith of Christ Jesus, being an *Order of Men*, peculiarly set apart to this great work, to feed them with this *living Bread*, and *Heavenly Manna*, the Holy Word of God. Hence the Apostle exhorts *Timothy*, and in him all the *Pastors* of the Church, to give *Attendance* to Reading, to *Exhortation*, to *Doctrine*, and to take heed to his *Doctrine*, i. e. to *Preach sound Doctrine*, and the Truth only, *unmixt, sincere, uncorrupt, unrebukeable*, as it is in *Christ Jesus*, as it came and was received from him, and those to whom it was revealed by the Spirit, 1 Tim. 4. 13, 14, 15, 16. To fight the good fight of Faith; 1 Tim. 6. 12. That is, to contend earnestly for the Truth, and to maintain it against all *Gain-sayers* and *Opposers* that resist the Truth, and adulterate it, To keep this Commandment unrebukeable until the appearing of our Lord Jesus Christ, ver. 14. To do the work of an *Evangelist* or *Preacher*, or *Promulger* of the Truth, or *Doctrines* of the Gospel that he had learnt from the Apostle, 2 Tim. 4. 5. comp. 1 Tim. 4. 6. 2 Tim. 1. 13. 3. 14.

From what hath been said then it appears by direct Consequence, that as the *Mysteries* of Christianity, the *Form of sound words*, were committed to the care and keeping of the *Pastors* of the one Church, that there's no ordinary way of receiving, or attaining these Truths out of the one Church, because there are no *Pastors*, no *Stewards*, no *Teachers*, no *Evangelists* but in this one Church, therefore whoever would come to the knowledge of the Truth, and seek after the Truth, must seek it in, and from the one Church, from that particular Order of Men whose Business and Employment, or *Function* it is to intrust Mankind in the *Mysteries* of the Gospel, and to apply themselves diligently, and to give attendance to Reading, to *Doctrine*, 1 Tim. 4. 13. To the Study of, and Meditation on the Holy Scriptures, in order to explain them unto others.

And

And to convince us of what great Authority their Joint Expositions of the Holy Scriptures, and preferable to any of private Interpretation, especially as to what is of Common or Universal Concern, and of general Obligation to all Christians, either in reference to the Faith, the Unity and Essence of the One Church, the Sacraments and Morals, or Practicals of Christianity, I think it not improper to transcribe here two or three eminent Passages out of some venerable and famous Ecclesiastical Writers, for the farther Explication and Confirmation of what I have been treating about.

And least any one should rashly, and inconsiderately (saith *Vincentius Lirinensis*) presume to slight and condemn the Venerable and Catholick Consent of the Blessed Fathers [the Pastors of the One Church] the Apostle tells us in the 1 Cor. 12. 28. And in the Church of God hath set some; First, Apostles [of which himself was one] Secondly, Prophets [such as *Agabus*, of whom we read in the Acts;] Thirdly, Teachers, or Doctors, ver. 8. (See Rom. 12. 7. 1 Cor. 13. 2. Ephes. 4. 11. 1 Cor. 14. 6. See also 2 Cor. 11. 6. 8. 7. 1 Cor. 1. 5. 1 Cor. 8. 1. Expressed by Doctrine and Teaching elsewhere, 1 Tim. 5. 15. 1 Tim. 4. 13. Oxf. Annot. in v. 8. 1 Cor. 12.) whom we call now Preachers, or Expositors of the Holy Scriptures, whom the same Apostle calls sometimes Prophets, because by them the Mysteries of the Prophets were open'd, or explain'd unto the People. Whoever then shall despise any of these in a Divine manner set and constituted in the Church of God, being of one and the same mind as to the sense and meaning, as to the Catholick Doctrine, he despiseth not Man, but God, from whose Orthodox, Unity, Consent or Agreement, least any one should differ, the same Apostle most earnestly intreateth, saying, Now I beseech you Brethren, by the Name of our Lord Jesus Christ,

‘ Christ, that ye all speak the same thing, and that there
 ‘ be no Divisions among you, but that ye be perfectly
 ‘ joined together in the same Mind, and in the same
 ‘ Judgment. But if any Man should dissent from
 ‘ their Communion or Unity of Judgment, let him
 ‘ hear that of the same Apostle, God [the Donor of
 ‘ such Gifts] is not the Author of [Dissention and] Con-
 ‘ fusion, but of Peace, as [we see such things

Oxf. Par.
 in loc.

were orderly done] in all [other]
 Churches of the Saints ; (1 Cor. 14. 33.)
 that is, of the ‘ Catholick or Orthodox,

‘ which are therefore call’d Saints or Holy, because
 ‘ they persist in the Communion of Faith, (or the
 Commonly or Universally receiv’d Faith.) ‘ And
 ‘ least any private Person overlooking [and arrogant-
 ‘ ly disdaining] all others should set up himself, or
 ‘ give out that he alone ought to be heard, and be-
 ‘ lieved ; A little after he addeth [and in these
 things, I your Apostle require your Obedience and
 Conformity to other Churches] What? came the
 Word of God [or the Gospel, first] out from you?
 Or came it only unto you? [that you should pra-
 ctice in such things contrary to the Directions of
 me your Apostle, or the Example of ancienter
 Churches in Christ.] 1 Cor. 36. Paraph. Ox. And
 to prevent this being slightly or scornfully re-
 ceived, he adds, ver. 37. If any Man [amongst you
 pretend, or] think himself to be a Prophet, or spiri-
 tual [or gifted] that is a Teacher, a Professor of
 ‘ spiritual things, let him by all means be a Lover,
 ‘ and Admirer, and studious of Equality and Uni-
 ‘ ty [or Unanimity] not preferring his own private
 ‘ Judgments and Opinions before others, nor rece-
 ‘ ding from the stated and agreed Sense of all. But
 ‘ if any Man will be ignorant of the Command-
 ‘ ments of the Lord[from Divine Inspiration, ver. 37.
 ‘ Paraph. Ox.] That is, either will not be inform’d
 ‘ of what he knows not, or despiseth when known,
 ‘ let.

let him be ignorant [at his own peril, since he is sufficiently inform'd, *ver. 30. Paraph. Oxf.*] That is, he shall be accounted unworthy to be respected by God [or own'd by him] amongst those, who are united in Faith, and equal in Humility, than which Evil nothing can be even imagin'd more severe and sharp. *Vincentius Lirinensis Com-
monit. Cap. 40.*

From this, and the foregoing *Passages* of this ancient Writer, we may observe, as there is but *one Gospel*, because but *one Truth*, *one Rule* of Faith, so the *Sense* and *Meaning* but *one*, and that declared best and most safely, by the *Unanimous Consent* of those whom *Christ* hath constituted to be our spiritual Guides, Teachers and Expositors, the Pastors, the Ministers of the Church Catholick, their Catholick Interpretations, Expositors, Commentaries the certainest Means we have left us, to come to the true Knowledge, right Understanding and Meaning of *Christian Doctrine* and Practice, because the *Divine Oracles* were delivered into their Hands, committed to their Charge and Keeping from the beginning of Christianity, and are to be continued so throughout all *Ages* to the End of the World, for the *Edification* of the Church; and that that *Sense* or *Interpretation* of the *Holy Scriptures*, or those *Doctrines* have the greatest Claim to Truth, that have the concurrent Testimony of the Pastors of the Church in the remotest and purest Ages of Christianity; That Truth is ancients and existed before Novelty, true Doctrine before Heresie; That that which was first delivered by Christ or his Apostles, or their immediate Successors, hath the best Plea and Prescription for Truth, and that as for Error and Falshood, that was trump up afterwards, or in latter Ages [or at least

*Tertull. de
Presc. cap.
xxix.*

Id. ca. xxxi.

So then if we search after Truth, we must search for it where it may be found, where it is deposited,
viz.

viz. from the lawful genuine Trustees, and Stewards, the Pastors of the one Church to whom Christ hath committed it. Christ is but one, the Way but one, the Truth or Faith but one, the Priesthood but one, and all these Ones to be found only in the one Body, or one Church of Christ: 'The * Doctrine, the Institu-

* Sed in primis hoc propono, unum utiq; & certum aliquid institutum esse à Christo, quod credere omni modo debeant Nationes, & idcirco querere, ut possint cum invenerint credere, &c: Tertull. de Presc. cap. ix.

'tion of Christ but one,
'always the same, inva-
'riable; which all Nati-
'ons are oblig'd to be-
'lieve, and embrace, and
'to hold fast if they wou'd
'be saved, and therefore
'to seek after it, and when

'they have found it, to believe it, to keep it invi-
'olable, and then never to seek any farther, &c.
'The reason, saith he again, of this Saying [of
'our Saviours, Seek and ye shall find] consists in
'these three Articles, in the Thing, the Time, and the
'Manner. In the Thing, what we are to seek. The
'Time when, the Manner how. Therefore we
'must enquire and seek after what Christ hath insti-
'tuted, so long as we do not find it, and so long
'till we find it. But thou hast found it, when thou
'hast believed, for thou hadst not believed if thou
'hadst not found it; for as thou hadst not believed
'if thou hadst not found, so thou hadst not sought
'it, but in order to find it. To this end thou seek-
'est, that thou mightest find, and for this end thou
'shalt find that thou mayst believe. Thou hast
'fix'd and defin'd the whole Time of seeking and
'finding, by believing.——This is the *Ne plus*
'*ultra* that he hath determin'd and bounded thee
'with, that would have thee believe nothing be-
'side what he hath enjoined and instituted, and
'therefore not to seek any longer. But, if because
'there are so many other things instituted by others,
'therefore we must seek so long as we may find,
'we

we must be always seeking, and never believe at all. Where will there be an end of seeking, a stop to our believing, and a Discharge from finding? With *Marcion*? But *Valentinus* cries out, and urges, Seek, and you shall find; with *Valentinus*? But *Appelles*, and *Hebion*, and *Simeon*, and all the rest [of the *Hereticks* and *False-teachers*] teize me with the same Note, to draw me over to their Party: Therefore I'll be of none of these Sects, since I am attack'd on every side, with a *seek and ye shall find* [and never the nearer, and still to seek.] And thus they would have me be of no Party, as if it were impossible ever to understand that which Christ hath instituted, which nevertheless must be sought, and must be believed. *Tertull. de Presc. cap. x.*

Again, no one *seeks*, but he who had not, or hath lost. The Woman that lost the piece of Silver, sought it diligently; but when she had found it, she left seeking, *Luke 15*. The Man that had no Bread, therefore knock'd up his Neighbour; but after he arose and gave him the Loaves, he ceased knocking, *Luke 11*. The Widow that importun'd the Austere Judge, after he had aveng'd her of her Adversary, left off being any farther troublesome unto him, *Luke 18*. So that here's an end of seeking and knocking, and asking; For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened, *Luke 11. v. 10*. Let him observe and consider well who always seeks, because he doth not find: He seeks there where it cannot be found. Let him consider, who's always knocking, because it's not opened unto him: He knocks there where no body is. Let him take notice, who's always asking, because he's never heard; for he asks of him who doth not hear. *Tertull. de Presc. adv. Hæres. cap. xi.*

[Altho'

' Altho' hitherto we must *seek*, and always, yet
 ' where must we seek? among Hereticks, where all
 ' things are strange and contrary to our Truth?
 ' To whom we are forbidden to go, [2 *John* 10.
 ' 11.] What Servant hopes to find Food from a
 ' Stranger, or at least from an Enemy of his Master?
 ' What Soldier takes a Donative, or Pay from
 ' those who are not Confederates, much less from
 ' Kings that are Enemies, unless he turns Renega-
 ' do or Defenter, or Rebel to his Master? The
 ' Woman look'd for her lost piece of Silver within
 ' her House. The Man that wanted Bread, knock'd
 ' at the Door of his Neighbour. And the Widow,
 ' tho' she was importunate and troublesom to the
 ' severe Judge, yet he was not an Enemy. No
 ' one can be edify'd or instructed from whence he
 ' must expect Destruction; nor be illuminated by
 ' that [or him] which involves him in [greater]
 ' Darkness and Obscurity. *Tertull. de Presc. cap.*
 ' xii.

' Therefore, saith the same Writer, we put in
 ' this Exception against Hereticks [and Innovators,
 ' and lay down this as a certain Rule, Test, or
 ' *καλίνεον* to distinguish and discriminate Doctrines by.]
 ' It Jesus Christ sent his Apostles to teach, that no
 ' other Teachers are to be received than those
 ' whom he hath appointed [or sent] *None other*
 ' *knows the Father but the Son, and those to whom he*
 ' *hath revealed him?* neither doth it appear that the
 ' Son revealed him to any other than to the Apo-
 ' stles, when he sent to preach what he had *reveal'd*
 ' unto them. But what they Preach'd, that is,
 ' what Christ had *Reveal'd* unto them (here I put
 ' in my Exception) can no otherwise be prov'd,
 ' but by those Churches which the *Apostles Built*, by
 ' *preaching* unto them, as they say, by word of
 ' Mouth, and afterwards by their Epistles or Wri-
 ' tings. If it be so, then it's manifest, that all
 ' Doctrine

‘ Doctrine that doth agree with the Faith of those
 ‘ Mother and Original Apostolical Churches, must be
 ‘ look’d upon as true [Orthodox and Genuine] as
 ‘ holding that which the Churches received from
 ‘ the Apostles, the Apostles from Christ, and Christ
 ‘ from God : But on the contrary, that all other
 ‘ Doctrine must be adjudged [and rejected] as a
 ‘ Lie, which contradicts, or is opposite to the
 ‘ truth of the Churches and the Apostles, and
 ‘ Christ, and of God. *Tertull. d. Preser. adv. Heres.*
cap. xxi.

To this I shall add one *Prescription* more, or *Ex-
 ception* that *Tertullian* puts in bar against all the *He-
 reticks* and *Sectaries* of the World, that ever were,
 or ever shall be, because they are all as *contrary one*
 to the *other*, as they are to the truth itself ; because
 it is *una*, one indivisible, as Error is *multiplex*, *ma-
 nifold*, *big* or *pregnant*, with many other : And as
Heresies and *Schisms* have their *discriminating Singula-
 rities* and *Opinions*, so all *contrary*, *opposite* to *Apostoli-
 cal Doctrine* and *Truth*, and *destructive* of *Christian*
Faith, and all this an infallible and sad Consequence
 of *going out of the One Church*, the Pillar and the
 Ground [or Stay] of Truth ; *Oxf. Annot.* ‘ What
 ‘ cannot they do, what will they stop at after their
 ‘ Blasphemy ? But tho’ they forge [and coyn] new
 ‘ Opinions, &c. they shall get nothing by it, for
 ‘ their Doctrine itself compar’d and set in view
 ‘ with that of the Apostles, by its diversity and
 ‘ contrariety shall pass Sentence, that it’s none of
 ‘ the Apostles nor Apostolical Successors, because
 ‘ as the Apostles taught not [preach’d no different
 ‘ Doctrines amongst themselves, so the *Apostolici*]
 ‘ or the immediate Successors of the Apostles, did
 ‘ not give out contrary Doctrines to what the Apo-
 ‘ stles preach’d, except those who separated from
 ‘ the Apostles, and so preach’d otherwise. *Tertull.*
d. Prescript. c. xxxii.

Having, I hope, sufficiently *evinced* by the preceding Paragraph, that the *Apostles* and their *Successors* were the *Trustees* of the *Oracle* of God, the *Holy Scriptures*, the *Truth*, the *Faith*, by which every sincere Believer expects and hopes to be saved; that it is their Office to *preach* the Gospel, as being *sent* by Christ, and *Authoriz'd* and *Commission'd* thereunto, and invested with the same *Authority* that *Christ* himself was, as I shall shew you by a short *deduction* from the *Scriptures* themselves; that therefore they *Preach* the Gospel *authoritatively*, and all that would be saved, must *hear* them *reverently* and *obedientially*, as *preaching* to them in *Christ's* stead; and it will and must follow, that no other but *commission'd* as they were, none but lawful Pastors, their *Lineal Successors*, deriving their *Orders* or *Commissions* by an *uninterrupted Succession* from the *Apostles*, and so from *Christ* the *Head* of the *One Church*, can challenge this *Audience*, this *Submission* and *Obedience*, or *preach authoritatively*, so as to lay an *Obligation* upon *Mankind*, to receive them and hear them; they must *produce* these their *Authentic Credentials*, before they can prove themselves *Pastors* or *Teachers*, before the *Faithful* can be obliged to *receive* them or reverence them as the *Ambassadors* of Christ.

The *Deduction* I promis'd, is this; *St. Paul* expressly testifies, that *no Man* taketh this Honour [of *Priesthood*] unto himself, but he that is called of God, as was *Aaron*, (1.) Then as to *Christ* himself, he adds, that *Christ* glorified not himself to be made an *High-Priest*, but he [*i. e.* God] that said unto him, thou art my Son, this day have I begotten thee; as he saith also in another place, thou art a *Priest* for ever, after the order of *Melchisedec*, *Heb. v. 4, 5, 6.* And this is my beloved Son in whom I am well pleased, hear ye him, *Matt. 17. 5.* Moreover *Christ* declareth more than once, that he did not come of himself, but that he was sent of him that is True, that is God, *Joh. 7. 28.*
Joh.

Joh. 8. 42. And then as to his Doctrine, he says, I do nothing of my self, but as my Father hath taught me, I speak these things, *Joh. 8. 28.* Again, as the Father gave me Commandments, even so I do, *Joh. 12. 31.* The Words that I speak unto you, I speak not of my self, but the Father that dwelleth in me, he doth the Works, *Joh. 14. 10.*

Secondly, As to the Apostles and their Successors, all Power (saith our Blessed Lord) is given unto me in Heaven and in Earth, go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo I am with you [and your Successors] to the end of the World, *Matt. 28. 18, 19, 20.* As thou hast sent me into the World, even so have I also sent them into the World, *Joh. 17.* Then said Jesus to them again, Peace be unto you, as my Father hath sent me, even so send I you, *Joh. 20. 21.* Neither pray I for these alone, but for them also which shall believe on me thro' their Word, *Joh. 17. 20.* Ye have not chosen me, but I have chosen you, and ordain'd you [constituted you to be my Pastors, Ministers, Representatives, Substitutes, Ambassadors, to act in my Name, and in my stead] that you should go [being sent by me] and bring forth Fruit [convert the World by preaching, promulgating, publishing the glad Tidings of the Gospel, reconciling—] *Joh. 15. 16.* He that heareth you [that preach in my Name, and by my Authority] heareth me, and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me, [even despiseth God himself who Authorized me, and invested me with Power from above for this great Work,] *Luk. 10. 16.* Nay, our Blessed Lord declares it with an Oath; by this means demonstrating the Grandeur of the Apostles Authority, and that of their Successors in the exercise of their Ministerial Function, particularly as to the Act of Preaching, and the indispensableness of the Obliga-

tion to bear them, and receive their Message, aggravating the Heinousness of the Guilt of those who reject them, and consequently Punishment; *Verily, verily, he that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me,* John 13. 20. *And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ, &c.* Eph. 4. 11. 12. &c. *That we henceforth be no more Children tossed to and fro, and carried about with every Wind of Doctrine [every new fangled Opinion] by the slight [such slight as is used by Gamesters, to cheat and over-reach others] of Men, and cunning craftiness whereby they lie in wait [as Thieves are wont by the High-way, watching their Opportunity] to deceive [to trapan and seize the Unstable and Unwary.]* (The Mischiefs that these can do, are prevented by the Gifts mention'd ver. 11.) ver. 14. See the Oxf. Parr. and Annot. on the Place: See also 1 Cor. 12. 28. where the Apostle repeats the same Order establish'd by Christ in the Church, and to obviate the *Invasions* and *Usurpations* of *False-teachers*, and *Wolves in Sheeps-cloathing*: He adds in the next verse, *Are all Apostles? Are all Prophets, are all Teachers?* Is every one a Preacher, or Minister of the Gospel presently, who audaciously takes upon him this *Sacred and High Function*? Is every *Holderforth* or *Babbler*, or *Inventor* of new unheard of *monstrous Opinions* and *Doctrines*, to be entertain'd, and heard, and obey'd forthwith without any more to do, as an Apostle, an Oracle, and sent by Christ, and deputed by him? One sent by himself, coming of himself, created by himself, ordain'd by himself, call'd by none, but by the *Suggestion* and *Impulse* of the Author of all *Disorder*, and *Confusion*, and *Mischief*, by the *Instigation* of his own *Impudence*, impell'd thereunto by his own *Spiritual Pride*, *Ambition*, *Malice*, *Revenge*,
Worldly

Worldly and Carnal Interest, or Necessity, to be ador'd, run after, to be the Head of a Party, Faction, and to promote some secret ambitious Design against Church and State, to make his Fortunes when his Trade or Employment fails him, by defrauding some, and ruining of others ; or whilst he is an Ignoramus or Botcher in his own Calling, to fancy he shall be in this Holy Function, a Workman that needeth not be ashamed, rightly dividing the Word of Truth? [2 Tim. 2. 15.] Of such our Blessed Saviour pronounceth with an Asseveration equivalent to an Oath ; Verily, verily, I say unto you, he that entreth not by the Door into the Sheepfold, but climbeth up some other way [by any of the foregoing Motives] the same is a Thief and a Robber : But he that entreth in by the Door [according to Christ's own Institution, by lawful Ordination derived by Lineal Succession] is the Shepherd of the Sheep, John 10. 1, 2. And no other let their Pretences from Corruptions in the Church, Negligence of Pastors, the most absolute Necessity that can be imagin'd, they are and can be nothing less than Thieves and Robbers, and none but wicked or ignorant People, can or ever shall be deluded or circumvented by them : For this is a certain Maxim, and comes from the Oracle of Truth it self, That the True and Genuine Sheep of Christ, the intelligent and sincere Believers, Christians in reality, do not, will not follow them, shall not be deluded by them ; they hear the Voice of the True Shepherd, ver. 3. but know not the Voice of Strangers, but as soon as they hear it, flee and run away from them, perceiving by the Odness, Novelty, and Contrariety of their Doctrines to that of the True Shepherds, that they are Wolves, Thieves, Robbers, False-prophets, and Seducers, v. 5.

Judge now by this short Deduction, of the Sacredness and Inviolableness, as well as absolute Necessity of the Gospel-Ministry. 'Tis Christ himself that is the Fountain, and stands at the Head of this Gospel-Suc-

cession of *Ministers* in his Church: The *Institution*, Christ's own proper *Act*; 'Twas he that call'd and chose the *Apostles* to be his *Ministers*; 'twas he that gave them the *Power* and *Faculty* of traducing or propagating this Holy Function in a perpetual Continuation of a *personal Succession*, by a *particular Clause* in that very Commission by which *themselves* were created *Pastors* of the One Church: 'Twas himself that bestow'd upon them and their Successors, this procreative Power, (instead of thy Fathers, thou shalt have Children, whom thou mayst make Princes in all Lands, *Psal.* 14. 16.) to the end of the World, without any *Failure* or *Interruption*. To this purpose, the Prophet *Isaias* (that Evangelical Prophet) *My Spirie that is upon thee, and my Words which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seeds Seed, saith the Lord, from henceforth and for ever.* *Isa.* 59. 21. And I have set *Watchmen* upon thy Walls, O *Jerusalem*, which shall never hold their Peace day nor Night; ye that make mention of the Lord, keep not silence, *Isa.* 62. None but lawful *Pastors* ordain'd by such, who derive their *Succession* from the *Apostles*, and so from Christ himself, and sent by them, have Authority to Preach the Gospel. That Preaching is a *Pastoral* or *Ministerial Act*, appears from the *Apostolical Mission* or Commission, Go preach; and from divers Texts lately cited in the Deduction, a Consequent of *Mission* or being sent, and so limited or confin'd to this *Mission*; the usurping whereof is the *Characteristick* of *Wolves*, *Thieves*, &c. of those who run of their own heads; of those whose Voice the Sheep know not, but flee them; against whom the Faithful are so often cautioned by Christ and his *Apostles*, as hath been shewn already: Moreover an Act of the highest Rebellion against Christ, to take upon them to Preach in his Name, and to Administer Sacraments without his Authority, nay, directly

ly and expressely against it, and in opposition also to it, a *Guilt* that terminates not only on themselves, but involves *all* that *receives* them, and *adhere* unto them, as *taking parts* and *siding* with *Rebels* and *Usurpers*, besides the defrauding themselves of the true and *real Means* of *Salvation* which *Christ* hath appointed and provided for them. All the *Acts* performed by such *Usurpers* being *Invalid*, and *Nullities* in their own *Nature*, as largely proved before.

From this *Deduction* we may make likewise this *Observation*, that our *Blessed Lord* hath connected the *Means* and the *Administrators* of them so closely, that one cannot be divided or separated (as to the ordinary way of *Salvation*) from the other, so that the one cannot be (ordinarily) had without the other: *Preaching* and *Preachers*, *Go teach all Nations*, instructing them in the *Faith*, in the way of *Salvation*, *Disciple* them, *Baptize* them, *Admit* them, *Enter* them into the *Kingdom of Heaven*. To the same purpose the *Apostle* likewise connects *Faith* and *Hearing*, with *Preaching* and *Teaching*, take the word how you please; *Rom. 10. 13, 14, 15.* For [so *Joel*] *Whosoever shall call upon the Name of the Lord, shall be saved.* But how then shall they call upon him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a *Preacher*? And how shall they preach except they be sent? From which words it is obvious and plain, that the *Mission* of *Preachers* is as necessary to *lawful Preaching*, as *Faith* is to call upon God duly or rightfully, or as *Hearing* is to the attaining of *Faith*, or lastly, as *Preaching* is to effect *Hearing* in us; as the *Apostle* hath not less divinely than elegantly inserted them in the same *Series* and *Texture* of *Speech*. But *Faith* is altogether necessary, in order to call upon or invoke God, as is self-evident: In like manner, *Hearing* in order to get *Faith*, for *Faith* cometh by *Hearing*, as the *Apostle* saith, *ver. 17.*

and then *Preaching* is no less necessary to *Hearing*, because *Hearing*, as the same Apostle saith, *cometh by the Word of God*, in the same Verse; and *Mission*, as necessary to the preaching of *this Word*, as well observ'd by a *Learn'd Man*.

Again, from the foregoing *Deduction* we may infer this Conclusion; If the Son of God himself, *Jesus Christ*, came not to *Preach*, but as he was *sent*, nor *Taught* any thing but what he had *learn'd* and *heard* from the *Father*, nor *acted* any thing but what he had a *Command* for; and, which is farther observable, in a *juncture* of time, wherein *Reformation*, if ever, was highly necessary, who, I pray, is he (unless inspir'd and immediately instigated thereunto by the Spirit of *Antichrist*) that without being *sent* or commissioned in a regular way, shall dare to set up a *New Priesthood*, and consequently *New Doctrines* under the colour of *Reformation*, of *purging out Corruptions*, *supplying Deficiencies*, and *enjoying purer Ordinances*? &c. Is not this *taking upon them more* than even *Christ* himself did, who neither *assumed*, *such an Authority*, nor preached any thing, but what he *heard and received* from the *Father*? If this be not *Antichristian*, then nothing is or can be so: For 'tis absolutely incumbent upon all those who separate from any part of the *One Church* (which must be suppos'd to have a *true and lawful Ministry*, or else it cannot be a Church) or undertake to *reform Abuses* in it, &c. to prove themselves *lawfully and rightfully sent*, and commissioned for that *Work*, or they must be accounted *Schismatics*, the *Authors of Confusion*, *Innovators* and *Impostors*: Here's no mincing the matter, because once allow that private Persons by their own *Instinct* and *Impulse*, a Power to *erect Churches*, *set up Altar against Altar*, to *Congregate Members*, *Administer Sacraments*, *Preach up new Doctrines*, *Expound* and *Gloss* upon the *Scriptures* at their pleasure, twill follow, that every one that pleases may do

do the same, (and if this be Gospel-Liberty, and the Right of every Man, who can hinder them ?) and then farewell to the *Peace and Order, and Unity of the Church, Unity of the Faith, Ordinances, Ministry, and Christianity* it self. For it's impossible there ever should be wanting *Pretences and Colours for Reformation, Separation, Dicisions, Discords, and the like*, so long as there are Men of corrupt Minds and Principles in the World, and such as will follow them, as this *Nation* sufficiently experimented from 1641, to the Year 1660. And as we have now since this *Toleration*, for the space of 18 or 19 years, and were it not for the Over-ruling and Merciful *Providence of God*, that *restrains the Violence and wicked Designs of unreasonable Men*, 'tis more than probable that the very Name of *Christianity* had been near Extinction among us e'er now.

But now to return to you of the Anabaptistical Perswasion, to whom in particular I address this Discourse, If Christ be the *Fountain and Root of all Spiritual Authority*, from whence do our *Sectaries* and You, my Friends, *derive* yours ? If you would make it appear that you *derive* it from Him, you must *derive* it from him *mediately, or immediately*, or else you are *Antichrists*, as may be proved from your *own Confessions* in your Writings. *Medately*, I am afraid you cannot ; shew how your *first Authors* deriv'd theirs, who were their *Ordainers*, and so convey'd the Power of *Ordination* unto them, to be *transmitted* unto others. For instance sake, prove your *visible Succession* for *these last Three Hundred Years*, if you can ; we will be contented for the present with such a Period, and will not *drive* you farther, nor urge you to traduce your Mission or Succession from beyond the Seas ; or if you please, you may if you can ; nay, take your Liberty to go as high as you will, and to do your utmost, but no *Chasms, Breaches, or Interruptions*, will or ought to be allow'd you,

as prove a *plain*, a *total Intercision*: For if so, 'tis a plain Case that the Church may *fail* in general, which is contrary even to *Christian Faith*, and *Christ's absolute Promises*. *Heaven and Earth* may sooner pass away than the least tittle of his Promise; we may as soon suppose that Christ shall cease to be Christ, as suppose the *Failure* of his Church: If that can *fail*, then the *Gates of Hell* are of greater *Force* and *Prevalence* than *Heaven*, than *Christ* himself. Nay, should the *Church Universal* be destitute of its Pastors but for one Hour, it would be a Breach of Promise, and a Reflection upon the *Veracity* of *Christ* its Head, which can never be imagin'd by any true and sincere Christian, and cannot be even suppos'd, or surmis'd in the least but by such as are worse than even *Pagans*, nay, if possible, than *Devils*, it being the very *Heighth* and *Quintessence* of *Blasphemy*, and *subversive* of all our *Christian Hope*, and so undermining *Salvation* it self. To suppose This is to overturn our *Christian Faith*, and even to banish the very *Notion* of *God*, the *Mysteries* of the *Incarnation* and *Redemption*, and *Heaven* and *Future Happiness*, out of the *Minds* of *Men*, and to *transform* them into meer downright *Atheists*, and so take our *Leaves* of *Religion*. Shew me but when the *Church of Christ* was ever *destitute* of lawful Pastors, and I'll readily then acknowledge you to be the *One Church*, and even what you please besides, or that *Christianity* it self is the most *monstrous Cheat* and *Imposture* that ever was contriv'd or forg'd by the *Wit* of *Man*. But then withal I must tell you, if you can't produce me the *Instance demanded*, you must confess, or at least all *discerning* and *impartial Men* besides will, That you are the most *impudent Hypocrites* that ever liv'd in the *World*, *Blasphemers*, *Antichrists*, and obnoxious to all *God's Judgments threatned*, and due unto such.

See now into what *desperate Dilemmas* you betray your selves, by setting up at this time of day, after a *Revolution* of so many Ages, after a *Chasm* or *Interval* of so many *Hundreds* of Years, from the *Apostles Times*, till your first starting up into the *World* (but here I argue from that time, let it commence when it will, from whence you have continued your *Succession*, such as it is, to this very day, and no other Time or Times, for I look upon them as nothing material in the least respect) for the true, genuine, only (*exclusive of others in present being*) *Successors* of the *Apostles* and *Ministers* of *Christ*, implying hereby, that all that preceded you for a *Thousand Years*, and much more, were no better than *Pagans* or *Turks*, out of the *Gospel-Covenant* and *Promises*, and *Privileges*, bore no *Relation* unto, or had any *Interest* in *Christ's Sacrifice*, *Satisfaction*, *Propitiation*, *Redemption*, *Merits* and *Intercession*, and consequently *Damn'd*: That there was no *Church*, no *Communion* of *Saints*, no *Members* of *Christ*, during all this space, consequently no *Head* of the *Church*, (where there's no *Body*, there can be no *Head*) no *Mediator*, [Ephes. 4. 4, 5.] no *Intercessor*, no *Means* of *Salvation*, no *Grace*, no *Faith*, no *Hope*, no *God*, no *Holy Spirit*, no *Heaven*, no *Hell*. All this must follow, and so the *Gospel* a meer piece of *Forgery* and *Imposture*, and your selves a parcel of *Atheists* and *Cheats*, all your *Godliness* nothing but *Artifice*, *Pelicy* and *Trick*, to shame and guggle and be-fool a parcel of credulous, stupid and unthinking Sots, and to drive on your particular *Designs*, and *Projections*, and *Interests* to gain and enclose the *World*, and all its present *Advantages* into your own *Hands*. These *Consequents*, I must tell you again, follow so fully, and close from your *Practices* (the best *Interpretations* of your *secret Principles*, whatever you publish to the *World* as a *Cloke* or *Mask* to cover you from the *Discovery* of others, for *Mens Principles* are best known by their *Fruits*) that you can never discharge

discharge yourselves or get rid of them, unless ye can (in consequence of your being the *True Church*, the *Saints*, and so the *only Possessors of Grace*) prove that *stale Principle* of your *Progenitors*, that *Dominion* or *Right* to this *World's Goods* is founded in *Grace*, and that in Consequence of That, you have a *Right quocunque modo*, its no matter how, or by what Means, to *recover* the *Possession* again: For, by the way, this is one of your main *Arcana Imperii*, the *Secret of Secrets*, as 'tis too sadly known by manifest and manifold Experiences; and for the Recovery of your pretended *Antient Rights*, no *Measures*, no *Methods*, *per fas aut nefas*, are stuck at by you, and all other *Sectaries* leaven'd with your Principles: You have an antient Right, this Right you may prosecute by any *probable Means*, *probable* as to the Success, *Fraud*, *Perjury*, *Murther*, *Sacrilege*, *Rebellion*, &c. You are the *Saints*, all others *Reprobates*, *Cast-aways*, *Firebrands of Hell*, *Antichrists*, *Brats of the great Whore of Babylon*, *Idolaters*, *Apostates*, *Enemies to God and Christ*, *Usurpers of the Rights of the Saints*, to Out them, and to destroy them, the indispensable Duty of all that have the Means and Opportunity, no matter how, and so all the Villany in the World *sanctify'd*, *lawful*, *pious*, *meerly* by being put in practice by the *Saints*.

To come a little closer to the Point in hand then, as I said, you must prove your *Mission*, your *Ministry*, if you would be accounted to have any, either *Mediately* or *Immediately*. If *Mediately*, prove I say again, your *Succession*. Produce your *Ordainers* that transmitted this *Succession* down unto you. Do yourselves so much Right as to give us their *Names*, that we may know *who* they were; *when* and *where* they first of all *Constituted* any of your foregoing *Ministers*, or *Pastors*, in this Island: Let us know whence they *Derived* their *Missions*, and *Power* to *impose Hands* for the *Making* of *Ministers*; or whether they were
not

not *Self-created*, taking their *Origin* from *Themselves*. I will not *positively* condemn you ; perhaps you have more to say for your selves than I, or many more knowing, are aware of. The Inferences I have made run upon *Supposition*, that you cannot *prove* or make good your *Mission* ; and possibly you keep many things to your selves upon *Reserve*, till you are forc'd to give 'em vent by being *press'd hard* to it. All I have to say at present is only this, That by what I can learn from the very *little* and *late* *Conversation* with a *very few* of your Writings, I am persuaded no *Argument* of 'em can bear water, or *stand the Test* ; therefore I trust, without any *Breach* of *Charity*, I may venture to say, You can never get over the Consequences you are so liable and expos'd unto. But to do you all the Justice I can, and to give you *fair play*, I shall now address my self to examine a little those *Arguments* you insist upon, to assert and vindicate your *present Ministry* by.

In the first place then, I find in your *Confession of Faith*, Printed in the Year 1699, Chap. 26 of the *Church*, §. 9. you tell us, That “ The WAY AP-
“ POINTED by CHRIST for the *Calling* of any
“ person, Fitted and Gifted by the Holy Spirit unto
“ the Office of *Bishop* or *Elder* in a Church, is,
“ That he be chosen thereunto by the common
“ Suffrage of the Church it self ; and quote *Act*. 14.
23. and refer us to the *Original* for the Proof of this
Way : In short, by the *Election* of the *Membership* of
the *Particular Church*. This you say is the Way ap-
pointed by Christ.

In Answer, should this appear not to be the *Way* appointed by Christ, pray tell me, What sort of *Sin* are you *guilty* of then ? In the *first Place*, Where hath Christ deliver'd any such *Way* as this in all the *New Testament* ? There's not one Syllable or Title of it in all the *Gospels*, or any thing that looks like it in the least imaginable Degree, neither Pre-
cept

cept, nor Example. He chose the Apostles himself, he constituted the Seventy. Here's no mention of the People, in reference to the Matter in Hand ; and if we cannot find it in the Acts or Epistles, then all this Platform is cashier'd at once ; then it will prove to be a mere humane Invention and Figment at the best, an *Ignis fatuus*, a *New Light* ; that is, a meer Innovation and Error, and *Blasphemy* into the Bargain ; because, contrary to all Sense as well as Scripture, father'd upon our *blessed Saviour*, and *prophanely* call'd *His Appointment*. And since there are but *three Texts* urg'd to build this *Phantasm* upon, I shall in short examine them, and begin first with that Text referr'd to in the Margin, *Acts* 14. 23. and consult the Original as directed : *χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν. &c.* And when they had ordain'd them Elders in every City, &c. which, according to your Sense, ought to be render'd thus, And when they (that is, the People) had chosen them, or to themselves, Elders by common Suffrage in every City, and had prayed with Fasting, they commend-ed them to the Lord on whom they had beleiv-ed.

In answer to the Inference you draw from this Text for the Peoples Right in Election of Elders, I shall observe,

1st, That here is no express mention in the Text or Context, of the People or Church Members in the least, as to this Affair: Here's no Direction given to them to look out any Fit or Gifted Persons for the Ministry, or to choose, &c. nor any Act mention'd in all this Passage, but of Paul and Barnabas confirming the Souls of the Disciples, exhorting them, &c. v. 22. and of Paul and Barnabas Ordaining them Elders, nothing of the Peoples Electing to themselves Elders.

2^{dly}, Granting *χειροτονήσαντες* to refer to the People, then there will follow some strange Absurdity which

which will destroy the Sense and Coherence of the whole Passage, which evidently, from v. 21 to the End of the Chapter, is spoken of Paul and Barnabas; And when THEY had preach'd the Gospel, &c. ver. 21. THEY return'd, &c. ver. 22. and when THEY had ordain'd, &c. THEY commended them to the Lord, ver. 23. And after THEY had pass'd, ver. 24. and when THEY had preached, &c. THEY went down, &c. ver. 25. and thence sail'd to Antioch, from whence they had been recommended to the Grace of God for the Work which THEY fulfilled, ver. 26. and when THEY were come, &c. THEY rehears'd, &c. ver. 27. and there THEY abode, &c. All these THEYS are spoken of Paul and Barnabas, and if so, then not of the People. Then,

3dly, It will follow, That Paul and Barnabas Ordain'd these Elders, these Pastors to preside over them, that is the Disciples or New Converts, to minister to them in spiritual Things; so that the Word *καίρεται* *οὐντες*, is appropriated to, or predicated of Paul and Barnabas, exclusive of the People or Church-Members being interess'd in either their Election or Ordination, or in the least concurring in this Act for any thing that appears from this Text, or any other in this Chapter.

4thly, *καίρεται* *οὐντες* therefore in this Place, if it be rendred by giving Votes or Suffrages, must signifie only these two, Paul and Barnabas, going to Vote for Elders, which is very absurd, there being no manner of Grounds for any such trifling Notion, and therefore in Propriety it ought not to be constructed so, but only their Appointing Elders or Pastors over the Converts hereby, by Ordination or Imposition of Hands, and is equivalent with *καθίστηναι*, Tit. 1. 5. For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, *καίρεται* *οὐντες*, and ordain Elders in every City) which is us'd for a compleat Constitution of Office, as Acts 7. 10.—And he made him (that is, Joseph) Governour, *καίρεται* *οὐντες*, over Egypt, and
all

all his House; So Luke 12. 42. *And the Lord said, Who is that faithful Servant, and whom his Lord shall make Ruler, ἐν καὶνοῦσιν ἐν τῇ οἰκίᾳ αὐτοῦ, over his Household?*

Or 5thly, If you will contend for this Sense of the word *χειροτονῆν*, to signifie to *Elect*, by giving of *Suffrages*, you ought to make it appear that this is the constant Sense of the *Word*, or produce some parallel Place or Places to enforce this Signification of it *here*, which you, nor the *Independents* have ever been able to do, that I know of; tho' we find the *Word* used in some other Text importing the same signification I have urg'd, *viz. Constituting, Ordaining, Appointing*, exclusive of Election by Votes, *Extending* or *Stretching* out of the Hands, as in *Acts* 10. 41. *Not to all the People, but chosen before of God, προεχειροτονησάποις* or preordain'd; I hope you will not lay by *Votes* and *Suffrages*, and therefore this cannot be urg'd as the necessary meaning of the *Word*, since it may imply the *Act* of *Choosing*, or *Choice* in *one* as well as in a *many*. Besides, the *word* hath been so us'd, even in *Roman* and *Greek Authors*, when predicated of *single Persons*; for which I refer you to *Dr. Hammond*, in his *Annot.* on the place.

6thly, Allowing, according to your Sense, that *χειροτονήσαντες αὐτοῖς προσβυτίες*, signifies *Elected* them *Elders* by lifting up of Hands, or by common *Suffrage*, in Grammatical Construction, as I said, it must be meant of the Apostles Election, by lifting up of, or stretching out their Hands; and thus the People are cashier'd from the Right of Election (which I suppose you, with the *Independents*, make the *Essence* of *Vocation*, and likewise *Ordination*) by the Text and Context so far as can be Logically deduced from them; and consequently you can never make it appear from the Text, that *Christ* ever appointed *this way* for the *Calling* of any *fitted* or *gifted*, &c.

&c. unto the Office of Bishop or Elder — by the common Suffrage of the Church it self, that is, by Lay-Members from this Text, which doubtless, the Compilers of your Confession chiefly insisted on, and thereon laid much Stress, referring to no other place of Scripture but only this single one, which is as far from being a *Precedent*, as it is from being a *Precept*, as hath been shewn ; and if you cannot better assert it in your Sense, I see not how you can be excused from *wresting* and *perverting* the Scriptures, and adding to them at pleasure ; and therefore by publishing your selves to be *False-teachers* of *Novelties*, if not guilty of *Blasphemy*, in making Christ the *Author* of your *Errors* ; as well as *Antichrists*, by *thwarting* and *running Counter* to his *Institutions*, which you pretend to be such *literal Sticklers* for, and by doing your selves what you so impetuously and boldly condemn in others, *αὐτοκαταδίκην*, are *self-condemn'd* out of your own Mouths and Writings, as may be prov'd in another place.

As to that Text out of *Acts* 6. 3, 5, 6. from whence you infer the Peoples *Right* and *Power* to *Elect* Deacons, I have these things to reply :

First, It may most apparently be concluded from the Context, that the Reason why the Apostles order'd the Multitude of the Disciples to look out Seven fit or qualify'd Persons to be made *Deacons*, principally to attend upon the daily *Ministration* or *Distribution* of *Alms* for the Sustainance of the Poor, was on Account of their *Murmurings* and *Discontents* that arose among them in reference to that *Business*, that upon such their *Choice*, the Apostles might be eased of that uneasy Charge and Burden, and to allay their present Heats, and keep them quiet for the time to come ; and from this their own Act to take away, as far as possible, all Occasion of Complaints as to the matter in hand, the impartial Case of the Poor. It's impossible to infer any thing else from the whole

passage but only this, That the *Apostles* bid them, amongst Persons so and so qualified, to *nominate Seven*; and this is the whole Business, and nothing else as to the *Disciples* or *Members*, the whole of the *Apostles* Design that they thought fit to impart or communicate unto the People at that time. The entire Passage is thus; *And in those Days when the Number of the Disciples was multiplied, there arose a Murmuring of the Grecians, because their Widows were neglected in the daily Ministration. Then the Twelve called the Multitude of the Disciples unto them, and said, It is not reason that we should leave the Word of God, and serve Tables. Wherefore, Brethren, look ye out among you Seven Men of honest Report, full of the Holy Ghost and Wisdom, whom ye may appoint over this Business. But we will give our selves continually to Prayer, and to the Ministry of the Word. And the Saying pleas'd the whole Multitude, and they chose, &c. whom they set before the Apostles; and when they had pray'd, they laid their Hands on them:* This is the whole matter. Now, pray what would you infer from it? That the *Apostles* here in pursuance of, and in obedience to *Christ's Institution*, call'd upon the People to *Chuse* and *Ordain* unto themselves *Ministers*.

2dly, Here's no such thing appears in the whole Story; The *Church of Jerusalem*, by all the Circumstances of it we meet with at this very Juncture, did not seem to want Pastors to administer Spiritual Ordinances (at least no such thing hinted here to the *Disciples*) to *Preach*, *Baptize*, or to Administer the Lord's Supper, to pass Censures, *Suspend*, *Excommunicate*, or to *Absolve*; Here was a truly Organiz'd *Church* already, the *Apostles* at this time, the *Pastors* of the *Church* there, declaring the Reason why they would have these Deacons appointed, was not for these ends and purposes as to this Multitude of *Disciples*, but to take care of the daily Ministration of Relief and Sustainance to the Poor, to ease themselves,

selves, that they, the Apostles, &c. might be wholly at leisure and liberty to attend upon Prayer, and the Ministry of the Word, the spiritual Concerns of the Church, whilst the *Deacons*, v. 4. were employ'd and taken up with the temporal Relief and Support of the Poor and Neccessitous, serve Tables, ver. 2. I say this is the *Substance* of the whole Story, in Reference to these Disciples at *Jerusalem*, and all that can, with any fair Reasoning or Ingenuity, be inferr'd from it, or deduc'd by the Laws of Reasoning. And if you presume to urge the contrary, pray shew in what *Chapter* or *Verses* of the four Gospels *Christ* ever *instituted* the *Peoples* or *Church-Members* Right you contend for to *chuse* (or as you mean, *call*) Persons to the *Ministerial Function*; if you can't do that, I am of Opinion, you'll never be able to make this Passage a *Precedent*.

3dly, It was but reasonable that the *Disciples*, the *New Converts*, who had thrown all their Substance and Estates into the *Common Stock*, and were to live but upon their common Shares out of it, should have the Nominations of the Persons that were to be intrusted with the Distribution of it; and in order to this, the *Apostles* gave them Liberty to name Men of *Integrity*, *Honesty*, and *Impartiality*, for the Discharge of this so considerable a *Trust*; and not only so, but noted likewise, and eminent for their supernatural and extraordinary Gifts at that Time, as that of *Languages*, *Prophecy*, *Working of Miracles*, &c, by which they obtain'd *Reputation*, *Reverence*, and *Esteem*, amongst their *Fellow Christians*, and so the more likely to give Satisfaction unto them, and to stop their Complaints for the future: Not that these *Gifts* were essentially or absolutely necessary to qualify them for this *Trust*, unless you will suppose *That* of the Gift of *Tongues*, and of *Wisdom*, if you will reckon it to be the *Discretio Spirituum* in a lower Sense, the *Discerning of the Sprits*; the

one to enable them to converse the more freely with the *Disciples* in their own *distinct native Languages and Dialects*, the other to *sound* their *Integrity* in the Representations of their several Conditions and Necessities, which I will not dispute with you.

This is all I conceive can be urg'd as to the *Qualification* of these Deacons at that Time, with Respect to the present Occasion of these *New-Officers* in the Church of *Jerusalem*; tho by the By, we may observe, That the *Apostles* had a farther *Design* and Prospect in the Designation of Persons thus *extraordinarily* qualify'd and *gifted*, which as it appears from the Story, *they did not then communicate to the Disciples*; nor was there any necessity for such a Discovery. For one may easily be induc'd to think, That Men of *honest Report*, *Integrity*, and *Impartiality*, might be sufficiently qualify'd for the *Undertaking* and *Discharge* of that Office of *Taking Care* for the Poor, without such *supernatural* and *spiritual Gifts*: Therefore we may fairly suppose the *Apostles* had a farther Drift in the enjoining them to make choice of such *Qualify'd Men*, very probably not in the least thought of by the *Multitude* of the *Disciples*, when their Complaints were made known to the *Apostles*, and when the *Apostles* made the Motion to them to look out *seven* such; and that was to *Ordain* them unto, or invest them with some part of the *Ministerial Power*, for the further *Occasions* of the *Church* which they foresaw, and as they should think meet, to give them *Authority* to *preach the Gospel*, to *baptize*, &c. as you may see, *ver. 10.* and *Chap. 8. 5, 12.* So that here plainly seems a *double Designation* of the *same Persons*; they were *sought* out by the *People*, at the Command of the *Apostles*, and presented to them, to be by *them* appointed, or set over the Business of the daily *Ministration* to the Poor, or for distributing daily Allowances to the Poor, and then the *Apostles* pray'd over them, and laid Hands on them, and so ordain'd them

to be *Ministers of Jesus Christ*: Or if you will, a *double Election* to two several or distinct Offices; the People by the *Apostles* Order lookt out and chose them, and set them before the *Apostles*, ver. 5. to be made *Overseers of the Poor*, or to be appointed over that *Business* by the *Apostles*, ver. 3. and over and above, *inconsulta Plebe*, without communicating it to the People, or advising with them, the *Apostles* by Prayer and *Laying on of Hands*, invested them with Authority to *Preach the Gospel* and *Baptize*: So that it appears,

4thly, That the *Multitude of Disciples*, or *Church-Members*, acted nothing, even in this Business, *authoritatively*, but barely *permissively*, or by way of *Condescension* from the *Apostles*, as they in prudence thought fit, on the present *Juncture* or *Occasion*; nor doth it appear by this, or any other Passage I know of, in all the *New Testament*, That the People were ever, by *Christ's* Appointment or *Institution* invested with any such *Claim, Right, or Privilege*: 'Tis said no where, That they have a *Power* barely to choose their *Pastors*, much less that their *Choice* of fit and *Gifted* Persons presently gives them, or endues them with *Ministerial Authority*; or that thereby they are (let the Case or *Emergency* be what it will) *ipso Facto*, *Priests*, *Christ's Ambassadors*, *Stewards* of the *Mysteries* of God, and have the *Power of the Keys*; and least of all, have Authority to *lay on Hands*, ordain, or consecrate, or were ever intrusted by *Christ* or the *Apostles* with *Church-Power*: These are all unscriptural *Novelties*, and meer *Flashes* of *New Lights*, the *Whimsies* of a disturb'd *Imagination*, to speak the best on't, the *Inventions* of *Theologo-Politico's*, *Impostors*, and *Seducers*; or, if you please, the *Effects* of *Infidelity* in Men of No Religion, that therefore make *Sport* and *Game* with *Religious* and *Sacred* Things, because they either look upon Religion as meer *Priest-Craft*, and an Art to delude the credulous and ignorant World, to carry

on their worldly Designs, or lastly One of *Satan's Stratagems* to *undermine* all Religion and true Piety, and banish it out of the Minds of Men. But then,

5thly, Let this Choice of the People be what you can possibly upon the square make it, this *Choice* doth not amount to *Appointing* or *Constituting*, ver. 3. that is, collate any Power or Authority upon these seven Deacons: This Choice did not ordain them Ministers of Christ, 'twas the *Apostles* did **appoint*, 'twas they that pray'd, and laid their Hands on them: Therefore if *Constituting*, *Appointing over*, &c. be a Collating of Authority, it naturally supposes the Persons so collating, to have the Authority vested in them to authorize others; and so in this Passage, it's evident the *Deacons* receiv'd their Authority from the *Apostles*, and not from the *People*; unless you'll dare to assert, That the Disciples, or Church-Members, delegated unto the *Apostles*, or gave them the Power of *Ordaining* in their steads; which you must prove from express Scripture, or else you do nothing.

ὧς κατασίνω-
μεν, whom we
(not ye) may
appoint.

6thly, It is to be observ'd, That that Part of the Office of these *Deacons*, in which these Disciples were immediately and properly concern'd so much as they were, upon the *Apostles* Mission, of which they are said to be pleas'd, [or pacify'd,] was but for a Time, and then these Deacons were employ'd in more Spiritual Matters, and of higher Concern, as Propagating of the Gospel; an Instance of which we have in *Philip's* preaching with great Success in *Samarina*, see Chap. VIII. and going on preaching to *Cæsarea*. We do not here read, That the Disciples presented these seven Men to the *Apostles*, to be Ordain'd by Them to This Work, for the Preaching or Propagating of the Gospel; here was no Original Call from the *People*; nay, 'tis probable, when the *Apostles* call'd the Multitude to them, ver. 2. That they

did

did not in the least surmise it was the *Apostles* Design to quit their Hands of so troublesome a Piece of Work, as *serving Tables*, or *waiting* on the Poor, and to put it into *other Hands*, much less of the *Apostles* Ordaining those very Persons, so appointed over that very Business by them, to a more *spiritual* and *higher Ministry*; so little do the *Disciples* or People here contribute to this Matter in hand, in either Respect. The *Apostles* call'd them to both, *approv'd, appointed, ordain'd* them; the *People* did no more than only to go on the *Apostles* Errand, to fetch such and such Men, and to present them; it scarce amounts to a *Nomination*, there was no Difficulty in the Matter; their Qualifications so notorious and eminent, that they could scarce miss of them or over-look them; the whole Projection and Design was the *Apostles*, from first to last. But then,

7thly, Let it be likewise observ'd, That granting that these *Deacons* were chosen by the *Suffrage* of the Church, (as you call the People here consider'd apart from the Pastors, if you speak the Sense of the *Independants*, and do not use the Word equivocally) for the End and Purpose I have insisted upon, yet it follows not that they have an *Essential Right* to elect to the Ministry of the Word and Sacraments, or to the Office of *Bishop* or *Elder*, as you say; 'tis not always true arguing or reasoning from the *Less* to the *Greater*, from an *Inferiour*, to a *Superiour* Office; this Consequence will not be allow'd you: Supposing they had a Power to chuse a *Deacon*, will it follow they had a Power to chuse a *Bishop* or *Elder*; but you, I am afraid, will never be able to prove this; but will it follow, because if they chose them as *Overseers* for the Poor, thar therefore they have a Right to chuse a *Bishop* or *Elder*? You'll scarce be able to prove they had even full Right to chuse in this latter lower Sense. I say, this is a Consequence will not be allow'd you by any who consi-

ders nicely, not to insist upon the *Incapacities* and *Unfitness* of *Private* and *Illiterate* Men for passing Judgment in Things of this Nature, who will not always be determin'd, or seldom are, by *wiser* than themselves, discerning enough in what they do but imagine, or are made believe to be their *Right* in things of this Nature, tho' for the most part very ignorant in the Application of it, whence Multitudes of unavoidable Dangers and Inconveniencies which usually follow, as our own Experience hath often manifested in *Facts* of this Kind. But having enlarg'd sufficiently upon what you have deduc'd, from this Passage, I shall proceed to consider a *third Text* often quoted upon this Subject, tho' not insisted upon by you in your *Confession*, which makes up the *Ternary* of *Texts*, and all I have met with in yours, or the *Congregational Mens* Writings; and

That is from *Acts* I. 23. From this Text is usually argued by the *Independants* (and you seem to be of their Opinion in this Matter) the *Peoples Right* in *Election* of *Ministers*, and thence they conclude that *Election* gives the *Essentials* to an *Officer* or *Minister*. By way of Reply, tis to be observ'd,

1st, That it doth not appear that St. *Peter* expressly directed this his Speech to the *Lay-Members*, exclusive of the *eleven Apostles* and the *seventy Disciples*, who are to be suppos'd to make the *major*, or at least the more eminent Part of this *Assembly*, and commission'd by our Saviour himself; and it is but requisite the Speech of St. *Peter* should be express unto them, according to your Manner of requiring *express* and positive Texts in Matters of such Importance as this, otherwise it will not be conclusive.

2^{dly}, As to the *Qualifications* requir'd by the Apostle in him who was to supply *Judas's* Place, none present could be suppos'd so capable of judging of them as the *Eleven*, that were the *First* and *Original* Dis-

sciples of our Saviour: The Person to be chosen, was to be one who had *accompany'd with the Apostles all the Time the Lord Jesus went in and out amongst them*, ver. 21. and therefore,

3dly, It's highly probable that St. Peter directed his Speech particulary to the *Eleven*, ver. 15. 16. &c. it being a Matter of grand Concern, and in Modesty none of this *Assembly* so fit to propose the Persons for this *high Station* in the Church, as the Apostles themselves; and so,

4thly, They set forth, or caused two to *stand forth*, or plac'd two before the *Apostles* so qualify'd; upon which, in a solemn manner, the *Apostles* pray'd, and referred the *Choice* to God himself, who accordingly *determined the Lot* for *Matthias*: So that plainly the *Election* was God's own *immediate Act*, and not the Peoples, as appears by the *Matter of Fact*. Besides,

Stelleren Luth.
Translat. Stel-
lender the Low
Dutch.

5thly, The Occasion of the Apostles referring this Matter of *Choice* so immediately to God Almighty, may easily be presum'd to result from their Fear of and *Diffidence* in their own *Judgments*, upon the Account of *Judas's Insincerity*, and *Heinous Transgression*: Who would have imagin'd one so early converted to Christ, that had *walkt with Christ all the time he went in and out amongst the Apostles*, so highly dignify'd by him, should have prov'd so *base and infamous a Traytor*, to so *Gracious, so Divine a Master*? Therefore it highly behoov'd the *Apostles* to *distrust* their own *Judgment* in this *Choice*, and to use all their Interest with Heaven to interpose in so *weighty an Affair*. The Fear of another *insincere false Brother*, may easily be conceiv'd to *daunt* them; the *Scandal* it might have given to the *Gospel*, the *Hindrance* of its *Propagation*, as the dismal *Consequences* that would have attended so unhappy a *Choice*, and the *Necessity* of *Filling up this Vacancy* in the *Apostolical*

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College, put them upon this extraordinary way of Applying themselves to God for a suitable and happy Supply. So that,

6thly, Can you fancy that it was in the Power, and within the Kenn of the *Common Members* or *Disciples* to help the *Apostles* in such an *Exigency* and such an *Emergency* as this? Can it be suppos'd that they had more *Sagacity*, *Caution*, or *Understanding*, than the *Apostles* themselves? This seems to be the very Case from the Matter of their very Prayer, v. 24. *Thou Lord, which knowest the Hearts of all Men*, [all their secret Motions, the hidden Springs of all their Actions, their Sincerity, their Duplicity, their most conceal'd Affections and Intentions, and their most inward Thoughts] shew whether of these two thou hast chosen; that he may take part of that Ministry and Apostleship, from which Judas by Transgression fell. The *Apostles* would not pretend to judge of the Sincerity and Integrity of these two Men's Hearts, and were afraid of being mistaken, and committing an Oversight, in so momentous a Concern; and who dare presume, That they left this Choice of one into the Apostleship it self, to the *Common Members*, the *Fag-End*, and comparatively the vilest and most ignorant Part of this Assembly, tho' never so gracious, sincere, and well-meaning? Hence then,

7thly, So far as Men were concern'd in this Matter, the *Whole* of it seems to be manag'd by the *Elders* alone, or in Conjunction with the *Seventy*, not in any manner of Respect by the *Lay-Members*.

8thly, By all these Circumstances, the Case appears to be extraordinary; *Matthias* had his *Vocation* or *Mission* immediately from God, and therefore neither from the *People*, nor even from the *Apostle* themselves. Here is not the least Shadow of a Precedent for the *Peoples* Election of *Ministers*, much less for their *Laying on of Hands*, or *Ordination*; *Matthias* receiving no Imposition of Hands from the *Apostles*,
much.

much less from the People. Here were Lots given forth, (no *Chioce* therefore on Man's Part) and by the *Divine Determination* the Lot fell upon *Matthias*; that is, God himself chose him to succeed in the Room or *Bishoprick* of *Judas*. The Case must then be allow'd to be extraordinary in all its Circumstances, and therefore no Precedent. What Inference can You make from Extraordinary to Ordinary? Therefore this can be no standing Rule or Way, establish'd by Christ for the future Ages of the Church. This was meerly Occasional, and the *Apostleship*, in the strict Notion of it, Temporary, but for a Time; and that which was essential to the *Apostleship*, was in the Primary Notion of it, to be immediately sent by Christ himself; as the *Twelve* were at first, and *Matthias* and *Paul* afterwards; to be call'd and sent by Christ, and not to receive their Authority from Men, according to that of St. Paul, *Paul an Apostle not of Men's [Election] nor by Man's [Instruction] but [appointed] by Jesus Christ*, Gal. 1. 1. and so in other Epistles. He received no Authority or Calling from Man to Preach the Gospel, neither from the whole College of the Apostles, — nor from some of them, — or as *Timothy* and *Titus* did from him. — If so, then that Imposition of Hands upon him, *Acts* 13. 3. was not an Election or Consecration of him to the Apostleship, but only a praying for his good Success in, and recommending him to that Employment to which he was by the Holy Ghost designed, *Acts* 14. 26. Oxf. Paraph. and Annot. on the Place.

That this was not an Election or Consecration of St. Paul, seems evident, because he was converted immediately by Christ himself, because God had chosen him, *Acts* 22. 14. and Christ in a Vision, bid him to depart out of *Jerusalem*, and told him he would send him unto the Gentiles, ver. 21. See *Acts* 19. 15. So that his Conversion, Election, and Mission were all immediately

mediately from *Heaven* without the *Intervention* of *Men*. He was an *Apostle* in all respects before this his presum'd *Reordination*, whatever may be alleg'd on the contrary; and if it be a *Reordination*, it's the only instance we have, or can ever be expected again, it was never known before, neither can any instance I believe of this Nature, be produc'd for *Reordination* to the *same Order or Degree in the Ministry*; the very Nature of the thing will not allow it: from what *Grounds* can it be deduc'd that *Christ* should concur or co-operate with two distinct *Ordinations*, as to time to the same degree, or the *Ministry* of one and the same *Person*, and what *Necessity* can be pretended for it? As for what *Instances* I have seen for *Reordinations*, either in the first place they are palpable *Mistakes*, as of *Deacons Ordain'd Priests*, and of *Priests Ordain'd Bishops*; this is not *Reordination*, 'tis only the *Consecration* of a *Person* to a new and distinct *Order*, unless you will suppose a *Deacon*, *Priest* and *Bishop* all the same *Order*, which is a downright *Contradiction*; and where there are *Examples* of *Deacons* reordain'd *Deacons*, or *Priests* *Priests*, this is not *Reordination* in a strict *Grammatical Sense*, but *Ordination*, upon Supposition that the former *Ordinations* were null and valid, that is, no *Ordinations* at all, but merely *Physical Acts*, Sham-mock-*Ordinations*, *Theatrical*; whereas *Reordination*, in its proper *Notion*, is a *Repetition* of the same *Order*, being *Ordain'd* again to the same *Order*; which *Repetition* was never allow'd of, but condemn'd severely by several *Canons* of *Councils*, no more than *Rebaptization* it self, to use the word in a lax and improper sense.

Therefore this *Imposition* of *Hands* on *St. Paul* must import something else quite different from *Ordination*; it cannot be suppos'd to confer any *Authority* on him which he had not before, 'twas an *Act* consequent unto, not preceding his *Mission*, for immediately after his *Baptism* he preach'd the *Gospel*, *Acts* 9. ver.

20. at *Damascus* ; disputed against the *Grecians* at *Jerusalem*, v. 29. afterwards at *Tarsus*, v. 30. then at *Antioch*, Chap. 10. v. 26. All this he did as an *Apostle*, as having full *Authority* with all the rest, to go and teach all *Nations* ; He needed no more a particular *Authority* to *Preach* than the Rest, his *Commission* was as general as *Theirs* ; and there's no reason to suppose He was *de novo* Ordain'd by *Men* to this Work, than *St. Peter* or the other *Apostles* : All that can be meant of this *Imposition of Hands*, amounts to no more than this, That as the *Holy Ghost* had *Reveal'd* this Matter unto the *Prophets*, that the Time was come for *Propagating* the *Gospel* among the *Gentiles*, and that *Paul* and *Barnabas* were to be sent out for that purpose ; by this solemn *Act* they publish'd *St. Paul* to be the *Apostle* of the *Uncircumcision*, or of the *Gentiles* in particular, or in an eminent manner, own'd and acknowledg'd him to be such, that he was authoriz'd and commissioned for this Work from above, call'd thereunto by the *Holy Ghost*, *Acts* 13. 2. and to be sent forth by the *Holy Ghost*, v. 4. So that his being said to be separated by these *Prophets*, receiving *Imposition of Hands* from them, and sent by them, signifies no more than declaring Him to be Call'd, Ordain'd and Sent by the *Holy Ghost*, and invested by Him with *Authority* and *Power*

to *Preach* the *Gospel* unto the *Gentiles* : For, in the general Notion of an *Apostle*, he was acknowledg'd so before, only now he enters upon his particular Province of *Converting* the *Gentile World*. But this by the by, and so return to the matter in hand. This Case, I say, was

Or destinating them to other Countries, or distinct Provinces. Grand Reconciler. Sect. 2. Edit. 1646.

extraordinary, *Matthias* chosen to the *Apostolate* by *Christ*, and so immediately Ordain'd by Him; accordingly He was presently Receiv'd by the *Unanimous Submission* of the College to the *Divine Decision*, own'd, acknowledg'd and accepted for an *Apostle*, for the word *εγκριται* can't

can't here be taken in a *strict* and proper *Sense*, because He was not *chosen* by humane Suffrage, therefore our Translation renders it *numbred*, which is no proper Rendition of the word, and amounts to no more than *accounted*, *own'd*, look'd upon, &c.

Here's not one express word of the *Lay-members* spoken in all this *matter of Fact*, not one *single Circumstance* that seems to *relate* to them, as contended for by the *Independants*, no more than if none of them were present, neither in the *Motion* by St. Peter, nor in the *setting* of *Matthias* or *Barsabas* before the *Apostles*, no manner of *colour*, *pretence*, or *shadow* for these *popular Elections*, to be drawn from this last *Text*. And if these be all the *Texts* producible (as I am apt to think they are) by You or the *Independants*, then I am afraid, you and they are wholly destitute of *scriptural Grounds* for this your *Practice* and *Ministry* too, and have as little to say for an *Evangelical Ministry*, as the *Turks* or *Paynims* themselves.

9thly, To make the *Case* as fair for you as possible (if you will pretend to argue from this *Fact* or *Passage*) supposing the *Plebs Ecclesiæ* or *People* had, as 'tis said, appointed, or set forth *Two*, neither They, nor yet the *Apostles*, knew which should be the *Apostle*; They were all ignorant of the matter, then how can you say the *People chose* Him; none knew upon whom the *Lot* would fall, therefore none of all these *chose*; 'twas only God himself, the *Choice* was His, they no more *chose* him than you yourselves *chose* him: They refer'd the *Choice* wholly unto God by *Lots*, to be determin'd by Him, to chuse one of these, or to order another, if he had thought fit; they could not so much as be assur'd whether either of these would have been accepted, so far were either the *People* or the *Apostles* themselves from making the *Choice*: So that by what hath been urg'd, it appears, I think, clearly and sufficiently, that *no Grounds* can be pretended from *these Texts* for
the

the Right of *Lay-Members*, or the People, to *Elect* Ministers, neither have any, that I have hitherto met with of your Writers, been able to produce any *Precept* or *Institution* of Christ in this Matter. Your *Practice* then is *destitute* of all *Divine* and *Apostolical* Authority, and if your *Foundation* be naught, your *Superstructure* cannot be very good; How can this then be *Christ's Way*? Do you not herein impose upon the People, and defraud them of all the spiritual Comforts of a lawful and *Gospel Ministry*, by depriving them of all the saving Effects thereof; besides the setting up your own Inventions, and most falsely and blasphemously charging them upon *Christ* as the *Author* and *Instituter* of them? If this be not *Antichristian*, and you *Antichrists*, then there can be no such thing, it's a meer *Chimera* and *Phantom*. If this be not setting up against Christ, and imposing the *Inventions* of Men for the *Commandments* of God, then nothing is, and so all Mankind are at liberty, and safe enough to think what they please, and to do what *seemeth good in their own Eyes*; No matter what they *think* or *act*. And all this must be the *natural Result* and direct *Consequence*, if you have not more to say for your selves than at the present I am aware of.

I might here easily disprove the Peoples Right in this matter, from the *purest* and most *Primitive* Times, since the *Apostles* days, and (to run it thro' many *Centuries*, were it necessary) the best Expositors of *Apostolical Practice*, when the People had the fullest Liberty that could justly be allow'd them, or before their Rights could be in danger to be invaded or over-rul'd. I will own, if you will be contented with it, ' That the People had Power after the *Apostolical* Times in this Particular, as Heirs; but ' their Power lay in these two Things, *viz* That ' if *Choice* were made, a *worthy* Man must be *chosen*, ' and an *unworthy* must not be *chosen*, but to make

' a Choice they had no Power. Their Power over
 ' the *Worthiness* or *Unworthiness* of the *Election*, lay in
 ' this, That they were best able to give *Testimony*
 ' of the *Life* and *Manners* of him that was to be cho-
 ' sen, according to the *Testimony*, *Election* was to
 ' be made by the *Clergy*, of a *worthy* and *fit* Man. This
 ' *Testimony* therefore swaying the *Election*, it's
 ' rightly said, that *Populus maxime habuit potestatem*,
 ' *vel eligendi dignos, vel recusandi indignos*. In the
 ' mean time the *Chusers* were the *Bishops*, *Episcopi*
 ' *eiusdem Provinciæ proximi convenient, &c.* *Cypr. L.*
 ' *1. Cap. 4. fol. 31. princip.* That the People had
 ' not Power of choosing by *Divine Right*, appears un-
 ' deniably in this, That the People hath been left
 ' out in many *Choices* warrantably made. But if
 ' the People had *divine Right* to be present, and
 ' *Judges*, and *Choosers*, who durst have omitted
 ' them? *S. Hierom*, whom these Men (*Smeety-*
 ' *mus*) have alleged for a great Help to their Dis-
 ' cipline, in his 85 *Ep. ad Evagr.* saith, That at
 ' *Alexandria*, even from those warrantable Times of
 ' *Hercalas* and *Dionysius*, *Bishops* of the same See,
 ' the *Presbyters* always kept the *Choice* within the
 ' compass of the *Presbyters*, making One of them-
 ' selves, and none other to be above the rest, and
 ' call'd him their *Bishop*. If therefore *St. Hierom*
 ' be of Authority, the *Choice* of the People, or
 ' Judgment, or Consent, is not in the People by *Di-*
 ' vine Authority. For it cannot be supposed that
 ' the immediate Successors of *St. Mark* himself,
 ' should in Elections forget *divine Rights*. Further,
 ' *St. Cyprian*, who saith *Plebs maxime habet potestatem*
 ' *de Divina Autoritate*, as alleged here; the same
 ' *St. Cyprian*, upon just Occasion, as he thinks,
 ' without any *Advice*, *Consent* or *Testimony* of the
 ' People, he, I say, with his Colleagues of the *Cler-*
 ' *gy*, chose, ordain'd, and consecrated *Aurelin*, *Lib.*
 ' *2. Cap. 5. versus finem.*

Smeety-

‘ *Smeectymn.* p. 35. Election of Bishops long in the
 ‘ Peoples Power :] It may be too long. How dan-
 ‘ gerous the Headiness of the People is, in Case of
 ‘ Choice, appeareth by the Tumult at *Milan*, where
 ‘ the People could not otherwise be appeas’d, but
 ‘ by the Choice of a Man not yet Baptized. *St. Ambrose*
 ‘ was their *Lay-Governour*, and as yet not Baptized,
 ‘ till the Bishops were compell’d by the Emperour,
 ‘ for the Quieting of the People, to Baptize him,
 ‘ that they might fit him to be chosen. ’Tis true,
 ‘ *St. Ambrose* proved a Noble Instrument of God ;
 ‘ but well it was, and by Divine Providence and
 ‘ Miracle (*Socrat.*) that there was such a Man, in
 ‘ whom they might be accorded : for if they had
 ‘ pitch’d on any worse Man, they would have had
 ‘ him. They were at first divided, and in their
 ‘ Division they were ready for an Uproar : Some
 ‘ cry’d this Man, and some that, and they had fal-
 ‘ len together by the Ears, if *St. Ambrose’s* Autho-
 ‘ rity and Presence had not bridled ἀλόγως τε πλέγας
 ‘ ἰσχυράς, the Violence of the People, which was gone
 ‘ beyond all Reason : Miracle and Providence pitch’d
 ‘ them on *S. Ambrose*, and not the Disposition of People.
 ‘ [*Socrat. L.A.c.λ.p.240.* It might be long] and yet might
 ‘ change ; and we might have good reason not to
 ‘ bind our selves, in case of Elections, to all things
 ‘ done in the *Primitive Church*. Nay, the very Apo-
 ‘ stles themselves have not followed one Form, but
 ‘ have suited it to the Edification and Quiet of the
 ‘ Church, yet have still kept it within the Ordering
 ‘ of the Clergy, or above with God. So *St. Peter*,
 ‘ by a grand Assembly of Laicks, as well as Clergy,
 ‘ *Acts* 1. 15, 23. and they presented not him alone,
 ‘ but another with him, leaving the Choice to an
 ‘ higher Power, neither did *St. Peter* or the Apostles
 ‘ choose One out of the Two, but committed the
 ‘ Choice to God by Lot, a thing not done in any o-
 ‘ ther Election.

' The Order of *Deacons* being a *new* Order never
 ' in the Church before, is instituted by the *Apostles*
 ' without the Advice of the People, *Acts* 6. 2. And
 ' for the Men who were to be chosen into this Or-
 ' der, the *Apostles* gave the Power thus far into the
 ' Hands of the Disciples (being a mix'd number of *La-*
 ' *icks* and *Clergy*) to spy out such as were fit; which the
 ' People and Disciples did, and then presented them
 ' to the Apostles, and *these chose* them by *Laying* on of
 ' Hands, being first presented by the *Multitude*,
 ' *Acts* 6. 23, 24, 25, 26. On the other side, *Apollos*
 ' was presented to the Church of *Corinth*, not by the
 ' People of *Corinth*, but by Letters directed to those of
 ' *Corinth* to do nothing but this, *viz.* to receive Him,
 ' whom they had sent, and so they did, *Acts* 18. 24, 27.

' And in the *Primitive* Church, the Changes of
 ' Circumstances in *Elections* have been so many, that
 ' 'tis impossible for us or any Church, to observe
 ' all Circumstances that have been observ'd in the
 ' *Primitive* Church, some or other, at some time or
 ' other. It shall suffice that the *Substance* of Election
 ' being the same, we make Choice of those Cir-
 ' cumstances which shall best fit our Church. So
 ' did the *Apostles*, so did the *Primitive* Church, so
 ' may *we*.

' But for the Circumstances of the *Peoples* Presence,
 ' and *Plurality* of *Voices*, further than to give *Testimo-*
 ' *ny* of good or bad Life, it's none of the Circum-
 ' stances that can be fit for any Church that aims at
 ' Continuance.

' The *most* part of the *People* being the worst part,
 ' because the *Good* are always fewer than the *Bad*;
 ' who can hope that the *fittest* Man should be set
 ' over the Office and Pastorsnip of the Church? If
 ' the *People* have once got the *worst* Men into Offi-
 ' ces of Government, and *Pastoral* Charges, then
 ' the *worst* Men having got the noblest and most
 ' principal Parts in the Church, how shall not the
 ' whole

‘ whole *Body* of it be *corrupted* or *dissolved* ? Further,
 ‘ if a Minister is to be chosen to a *Living* or a *Lecture*,
 ‘ &c. and your Judgment must be given of the
 ‘ Doctrine, *Sufficiency* and *Dexterity* in Teaching re-
 ‘ quired in a Minister, how unsuitable were it to
 ‘ commit the *Judgment* of these to the most *Voices*
 ‘ of the *People*, who in the most *Places* are not *One*
 ‘ to *Ten*, to *Twenty*, that can *read* and *write*, &c.
 ‘ who are also *engaged* and *dependent* on others, that
 ‘ he shall be the *best* and *fittest* *Divine* that has *great-*
 ‘ *est* *Parents* or *Friends* among the *People* of the *Parish*,
 ‘ or that have *Power* with the *People* of the *Parish*,
 ‘ &c. Thus far the Reverend and very Learned
 Mr. *Nettles*, in some *Marginal Animadversions* upon
Smectymnuus, lent me by a learned *Divine* now living,
 which I thought fit to add here, being very pertinent
 to my Purpose, and a just Confutation of the fore-
 cited Paragraph of that *sarvey* Book, as void of *solid*
Learning, as of *Truth*, good *Manners* and *Honesty*.

To this I shall add a considerable Passage of an In-
 dependant Writer's (as I conjecture) thus declaiming
 against the *Presbyterians* in a Discourse Intituled, *The*
Pulpit Incendiary ; Printed in the Year 1648. p. 50.

‘ Shall we dictate to you the common Obser-
 ‘ vations of seeing Men, *viz.* that you take not a
 ‘ right Method for pure Reformation ; For is not
 ‘ this your Custom ? You call in all your Parish (if
 ‘ House-keepers) to *choose* your *Elders* ; Your *Elders*
 ‘ they admit of Members to the Sacrament, and so
 ‘ your Reformation is made up ? Is it not too no-
 ‘ torious, that the *most* of Men are not the *best* of
 ‘ Men, nay, have not you often told us, that the
 ‘ *most* of Men are often the *worst* of Men ? And
 ‘ can the worst of Men make choice of the *best* of
 ‘ *Rulers*, except it be thro' the *wonderful Providence*
 ‘ and Interposition of the Hand of God ? Do not
 ‘ we plainly see that the most of Men have not
 ‘ Principles leading towards a strict, pure, spiritual

‘ Reformation? Do not Men generally know Men
 ‘ after the *Flesh*, and esteem them accordingly?
 ‘ Whence is it that we see the *Great Man*, tho’ the
 ‘ ignorant Man, the *rich Man*, tho’ the *prophane Man*,
 ‘ the *Deputy*, the *Common-council Man*, the *Justice of*
 ‘ *of the Peace*, the *chief Man* in the *Parish*, he must be
 ‘ the *Elder*, tho’ an ordinary Swearer, an ignorant,
 ‘ loose, or a covetous Person? — Will not *swearing*,
 ‘ ignorant, covetous, unclean and unworthy Elders, ad-
 ‘ mit of the like *Communicants* and *Members*? &c.

Apply now this to the Case in hand, and are not things too frequently carried on much after this manner, in the *popular Votes or Suffrages* for *Ministers* amongst you and the *Independents*? And are not the best *qualified* very frequently set aside with *Disgrace* and *Discouragement*, and *pitiful*, *contemptuous*, *noisie*, *raw*, and *ignorant* Persons pitch’d upon and prefer’d? Is not this the most usual Effect of *popular Elections* in almost all Cases, as well in respect of Civil, as in relation to Spiritual Affairs? Doth not Interest for the most part carry it, and not real Worth? And doth it not too often appear, that the *most* *Suffrages* are in the wrong? Has it not been generally so in times past; and is it not so now, and what likelihood that it will ever be otherwise for the future, so long as the *most* are always, and will ever be the worst? No wonder then that our Blessed Lord, who is Wisdom it self, never Ordain’d the Choice of his *Ministers*, his *Stewards*, his *Ambassadors*, his *Representatives*, by the Multitude, by the most *fickle*, most *ignorant*, most *byast*, *self-interested*, the most *ungodly*, *prophane*, *debauch’d*, *carnal-minded*, and *Dregs* of Mankind, by the greater Number, the *Majority* of *Votes* of the most *injudicious*, *uncapable*, who if they do hit upon the right, ’tis but as to them meer *Lottery* and *Chance*, by *Accident*, or to speak the best, by an *Over-ruling Providence*? And as our *Saviour* never entrusted the *People* with this
 Power

Power, of such great Concern to the Church ; so, as it hath been shewn, the Church, when She was at the fullest Liberty, and in Possession of her entire Rights in the most Primitive and Pious Times, never practised in Consequence of such an imaginary Power : No, this Mushroom-power was reserved for these latter Antichristian Ages of the World, for the Locusts, the Spawn and Scum of the bottomless Pit, the Munsters, the Knipperdolings, the Smectymnuans, and the rest of that Infernal Black-guard of abominable Sectaries, that are Scandals of Christianity and their spurious Offspring. 'Twas they that first broke the Ice, that set up Altar against Altar, separated themselves from the Church, Usurpt the Power of the Keys, broke down the true Apostolick Discipline of the Church, Invaded the Priest-hood, and took upon them to confer and propagate that Authority they never had received, that of Ordination ; and when once they began to do so, all that had any Sense of this Violation, did most justly conclude they had as much Power to do the same as they, and tho' they were driven to vindicate their Orders they had received from a Church and Communion they had most unjustly revolted from, as true and genuine ; yet Men of equal Sense with themselves could easily discern that in their Ordinations they received no Authority to propagate their Order, and that any that would, had as much Power to Ordain as they ; and this gave Rise to all the other Sects we have amongst us at this day. Hence sprung their Rivals the Independants, and so all the other Sects they so much declaim'd against in their Gangrena, Disswasive, their Testimony to the Truth of Jesus Christ, their Vindication of the Presbyterial Government, and diverse other their Treatises. Hence the Charge of Antichristianism upon them by the Independants, Antinomians, Anabaptists, Millenarians, and Quakers, &c. and their Recriminations and Rejoinders upon them ; and, to speak the Truth, they charg'd one

another justly, even on both sides ; they were all *Sectarians*, all *Antichristian* or *Antichrists*, all *Enemies* and *Rebels*, and in opposition to *Christ's Institutions*, unless you can extricate your selves by such Arguments as you never produc'd yet. This I must tell you again, if there be but *one right way*, if there be but one *Church*, if there were *Ten thousand Millions* of *Sects* professing *Christianity*, they are all in the *wrong*, because divided from this *one Church*. And so these *Smeethymnuans* must come in amongst the rest, and are really what themselves call *Sectarians*, and so freely bestow'd when time was upon all that differed from them. This, all the *Sects* were aware of well enough, and so was the *Long-Parliament*, and would never *Settle, Establish* their *Presbytery*, notwithstanding their loud *Clamours, Petitions, Remonstrances* ; nay, and plainly *raz'd* out the *Disciplinary* part of their *new Articles* of Religion, being loath to *Establish* such a *Novelty*, and force a general Submission of all *Sects* unto it, who appear'd to them to have as much *Divine Right* on their sides at least as these. They were sensible it was impossible all the then contended for *ways* could be the *one Way*, *Christ's way*, the *Apostles way*, tho' all pretended to *Scripture*. The *new Lights* that sprung up every day, discover'd *new ways*, and so may to the *End of the World* ; and therefore in such an *Amusement*, thought it most prudent and safe to fix upon none. Yet all equally confident, every one pleading *Scripture*, all upon the same Foot, all *Saints*, all *gifted, inspired, illuminated*, calling one another *Antichrists, Impostors, False-teachers, Wolves in Sheeps-cloathing, Seducers* ; and in their *Recriminations*, I must needs say, they were all in the right, *never a Barrel better Herring*, excepting you, if you can *purge your selves* ; because I confess ingenuously, I have been the least conversant with your Persons or Writings of any of the fore-mention'd Parties, having not ever read above four

or

or five of your Books of any Note amongst you as yet, and therefore will not positively conclude any thing concerning you, unless upon this Supposition, That you cannot allege any better Arguments than I have confuted, and what I may meet with before I finish this Discourse.

This I thought fit, by way of Reply, to what you allege out of the Scriptures, in Justification of your *External Call* to the *Ministry*, in your *Confession*; but because I have some Reason to think, by what I have met with elsewhere, That, upon *Occasion*, you may insist upon other *Topics*, viz. an *extraordinary* or an *immediate Call*, I think it will not be improper to consider it likewise before I dismiss this Subject.

In a Book of yours, Intitul'd *Persecution for Religion judg'd and condemn'd*, Printed in the Years 1615, & 1620, and Reprinted 1662, I find that Author thus asserting your *Ministry*, by setting aside wholly the *external* or *outward Call*; which, in your forfeited *Confession*, you seem to insist upon, not urging the *internal*, (as Mr. Stennet would have it at present understood)

‘ Nor do they (saith he) think it enough for a Man to have such Gifts and Accomplishments as are requisite for that Work, unless he have a *Regular Call* to it; that is, External] ‘ As it was (saith this Author) in the second Building of the spiritual Temple, after the Captivity of *Babylon* in *Chaldea*; so according to the *True Proportion*, it is to be in the second Building of the spiritual *Babylon*. Now this is to be observ'd in the former, That every *Israelite*, with whom the Lord was, and whose Spirit the Lord stirred up, was commanded to go and build, and the Lord will prosper them in Rising up and Building, tho' some be more excellent in

Stennet's Answer to Mr. Russen. p: 93.

Page XLI. Ezra, Chap. I, ver. 3. 5.

I 4 the

the Business than others ; the Beginning of which spiritual Building is, first, To beget Men anew by the immortal Seed of God's Word, so making them living Stones, and thereupon to couple them together a spiritual House unto God, 1 *Pet.* 2. upon the Confession of their Faith by Baptism, as the Scriptures of the New Testament every where teach, &c.

I answer, Grant that it was so as you say, as to the Building of the material Temple of *Jerusalem* after the Captivity ; that God touch'd the Heart of *Cyrus*, whom he had rais'd up for that purpose, to lay the Foundations of it, &c. *Isa.* 44. *ver. ult.* and stirred up the Chief of the Fathers of *Judah* and *Benjamin*, and the *Priests* and *Levites*, and many others, *Neb.* I. 5. and animated them to go on with this Work by the Prophets *Haggai* and *Zechariah*, and to fear no Opposition, notwithstanding their present Captivity, Subjection to a Foreign Power, and low Estate ; notwithstanding all the Sorrows, Hardships, Afflictions, and Discouragements, they had undergone for seventy Years past ; notwithstanding the Improbabilities of Success, Impediments, and Difficulties, they might meet with from their Enemies ; not to be disheartened, but to contribute freely of their Substance and Pains, assuring them all should end well at the last. Their tedious Bondage under Heathen Princes, their hard Treatment, and the Meanness of their present Circumstances, had pull'd down their Spirits, and driv'n them even to despair of ever enjoying their Liberties, or the free Exercise of their Religion in their Native Country any more : Arguments meerly drawn from Prudence or Humane Reason were too weak to comfort them, or to persuade them to this Undertaking ; nay, joyn'd with the Edicts of a Gracious Prince who favour'd them. Something extraordinary was

was requisite to infuse Courage into them, and to raise their Hopes, therefore God Almighty thought fit, to this End, to raise up Prophets to assure them of his *Favour and Blessing*: For I, saith the Lord, will be unto her a Wall of Fire round about, and will be the Glory in the midst of her. — He that toucheth you, toucheth the Apple of mine Eye. For, behold, I will shake mine Hand upon them, and they shall be a spoil to their Servants, &c. *Zech. II. 5, 8, 9.* Well! we grant all this; but how will you make good your Inference from it, That because God raised up extraordinary Persons (*Prophets*) to stir up the Hearts of his People the *Jews*, to go and rebuild his Temple at *Jerusalem*, who only encourag'd them to do that, which was otherwise their indispensable Duty, in their several Stations, and in an orderly and regular Way; therefore doth it follow, That God shall raise up Prophets in an extraordinary Manner under the Gospel, for the second Building (as you call it) of the spiritual Temple, after the Captivity of spiritual *Babylon*? What *Scripture*, what *Prophecy* or *Promise* for this in the New Testament? And where do you read of the Demolishing, *Subversion*, or *Interfession* of the spiritual Temple, the Christian Church? And where of its being rebuilt by *Unbaptiz'd* Persons? as this Author saith, p. 42. Might not this Author as well have said, He would raise up the *Spirits* of *Unconverted Jews* or *Heathens* as well? Here, in this Passage cited, God raised up *Prophets* to encourage the *Rulers*, the *Priests*, and the *Levites*, and other Members of the *Segullah*, only to do what was their Duty, and a Work they were every way qualify'd for in their several *Stations* and *Degrees*, and so they address themselves to the Work, Built the Temple, and erected the Altar, consecrated them, and kept the Feast of Dedication of this House, &c. in a most solemn Manner, *Ezra VI.* and did every thing as order'd and written in the

Law

Law of *Moses*, *Ezra* III. 2. But how doth this agree with the Author's Case? Here all things are done regularly by God's own People, *Rulers*, *Priests*, *Levites* in the ordinary Way, stated by God himself, tho' in their present Circumstances *extraordinarily* call'd unto, and assisted by Divine Providence in this Work. All this was but a Restauration of the Divine Worship, and a Reinvesting them with their suspended Liberties, as to the regular and publick Exercise of their Religion in the Place of God's own Appointment. But this Author's Case is diametrically opposite: A new Publication of the Gospel, and a new Conversion of the World. He supposes a *General Apostacy* from the *Christian Religion*, a Failing of the *Evangelical Priesthood* and *Sacraments*, and

Ind. *What other Example have you in the Scriptures, that an unbaptized Person may baptize? Chr. If there were no other than that afore-mentioned, it were sufficient: An Israel circumcised in Flesh, God stirring up his Heart, was to build the Temple made with Hands, from the first Stone to the last; so an Israelite circumcised in Heart, God stirring him up, is to build the Temple made without Hands, from the first Stone to the last, beginning with, Go Preach and Baptize, &c. But farther, we have the particular Example of John Baptist; who, being unbaptized, preached, converted, and baptized. Persecut. judg. &c. Page XLII.*

the stirring up an Unbaptiz'd Person or Persons to Preach and Baptize, to convert an idolatrous unbelieving World. For in divers Passages of his Book he avers, That whoever are not of his own Sect have no Ministry, no Sacraments; particularly, those of the Church of England: Speaking of her Ministers, 'Even so, saith he, have you and I (God pardon us) thought, That we were in a good Estate, having such zealous Teachers, that teach so many excellent

' Truths under the Title of Christ's Ministers, till we
' came to examine them, as the Church of Ephesus did,
' Rev. 2. then we found them to have no other Ministry,
' than that they receiv'd from the Beast and his Image,
which.

' which the Dragon gave, Rev. 13. Persecut. judg. p. 34.
 ' Again, the first Beginning of the Church of Eng-
 ' land, was made of the Members of the Church
 ' of Rome.——The Baptism now practic'd in the
 ' Church of England, is no better, no otherwise than
 ' that of Rome.——The Church of Rome baptizeth
 ' all the Infants of the most Wicked, — and so the
 ' Church of England, p. 38.——And as they are
 ' in their first Building, so they are in most of their
 ' Laws, Lords, Law-makers, Courts, and thousands
 ' of other Abominations.——The Latter is the
 ' very Image of the First, unto which whosoever
 ' submitteth, or obeyeth, or maintaineth their
 ' Baptism, or any other of their humane Trash, he
 ' shall be tormented in Fire and Brimstone for ever-
 ' more, and shall never have Rest Day nor Night,
 ' Rev. 14. And therefore, in God's Fear, cast away
 ' that cursed Action of *Washing*, where was neither
 ' Christ's Disciple administering, nor his Disciple upon
 ' whom it was administered, nor Christ's Body or Church
 ' baptiz'd into, p. 39. In Page 40, he calls the Mi-
 ' nisters of the Church of England, *False Prophets*,——
 ' *Egyptians, Babylonians*; and Page 41, *Ministers of*
 ' *Antichrist*. He denies them to have God's Ordinances
 ' or Sacraments.——They have only Imitations of
 ' God's Ordinances, as Water, Bread, and Wine, p. 32.
 ' And to that Objection, ' We are God's People, for
 ' we have the Word and Sacraments, he thus answers,—
 ' The Philistines might better have reasoned,
 ' i Sam. 5. who had the true Ark of God among
 ' them, (these have but a Shew) We are God's
 ' People, for we have the Ark and Holy Oracles
 ' amongst us, *ibid.*——He tells us again, that
 ' none of the Church of England's Ministers would
 ' be allow'd to preach if they receiv'd not their Pow-
 ' er——from those the Dragon sends, and there-
 ' fore none can receive Truths from them, but they
 ' receive the Devil by whose Power they teach; for, as
 ' our

‘ our Saviour faith, *Mat. 10. 40. He that receiveth*
 ‘ *you, receiveth me ; ——— and receiveth him that sent*
 ‘ *me : So he that receiveth those the Beast sends,*
 ‘ *receiveth the Beast ; and he that receiveth the*
 ‘ *Beast, receiveth him that sent him, that is, the*
 ‘ *Devil. Persecution judg’d and condemn’d, Page 32.*
 But to conclude this short Collection, he quotes
Mr. de Cluse Adv. p. 9. thus, ‘ ——— yet hath (ac-
 cording to Truth) confess’d in Writing, ‘ That
 ‘ there is nothing to be expected from Christ by
 ‘ any Member of the Church of *England*, but a
 ‘ pouring out of his eternal Wrath upon them, *p. 36.*
 see *p. 35.* See now the Opinion of this Author of
 your Communion, of *Those* from whom he differs,
 and particularly and especially those of the *Church*
 of *England* and *Rome* no better than *Reprobates*, and
 positively denies *Salvation* to be had in either *Com-*
munion ; and however *Mr. Stennet*, and some others,
 may gloss and varnish over the Business, this, I am
 credibly inform’d, is a prevailing Opinion of many of
 your Communion, and frequently averr’d by some of
 your Preachers, and one of your Gifted Brethren has
 acknowledg’d as much even to me, and I can, and
 shall produce (as Occasion shall require it) more
 Passages of the like Nature out of your own Books :
 And thus you damn all the Churches in the World,
 and assert only your own Party alone, to be the
 One Holy Catholic and Apostolic Church, exclusive of all
 other Denominations of Christians,

And now let me propound unto you a few Que-
 stions again, which indeed you may take (if you
 please) as *Answers* to him and you : Do not you
 set up here an *unscriptural* Notion, even against
 Christ’s own Promise, in supposing the Failure of the
 whole Church of Christ, and his Ministry he had settled
 in it, of his Conservation and Protection of it, and con-
 sequently of his Ceasing to be the Head of the Church
 too ? expressly contrary to that of our Blessed Lord,
Mat.

Mat. 16. Upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it ; and that of Matthew the last Chapter, ver. 20. And Lo I am with you always, even unto the End of the World. Can you produce any Texts, out of the Gospel or Revelations, to contradict this ? Can you allege any express Texts, or by Logical Reasoning infer from them, That all * the Churches in the World, that are not of your Communion, to be the Mystical Babylon mention'd in the Revelations, the spiritual Sodomites, and Egyptians, and Antichristian in the Sense there mentioned ? Can you prove yourselves, or your Predecessors, to be the very Witnesses mention'd there,

* Quomodo ergo isti dicunt, jam esse completum quod Dominus ait, prædicari in Nomine ejus Pœnitentiam & Remissionem Peccatorum in omnes Gentes, incipientibus ab Hierusalem, (Luc. xx. xxiv.) sed postea cæteris deficientibus, solam Christo Africam remansisse, cum adhuc implendum sit, nondum impletum ; cum & impletum fuerit, veniet Finis : Sic enim Dominus

ait, Mat. xxiv. xiv. Quomodo ergo cum adimpleta esset Fides omnium Gentium, tunc perditio Gentium, excepta Africa, consecuta est ? Quandoquidem ipsa Fides omnium Gentium nondum impleta est. Nisi forte hoc restat Hominum Insaniæ, ut dicant non ex illis Ecclesiis, quæ fundatæ sunt per Apostolorum labores, adimpleri prædicationem Evangelii in omnibus Gentibus, sed illis pereuntibus earum Reparationem ex Africana futuram per partem donati, & residuarum Gentium acquisitionem. Puto quod ipsi rideant cum hoc audiunt, & tamen nisi hoc dicant, quod erubescunt si dicant, non habent omnino quod dicant. Sed quid ad nos ? Nemini invidemus, legant nobis hoc de Scripturis sanctis, & credimus. Hoc inquam, vobis ex Canone divinorum librorum legant, tot Civitates, quæ usque ad hodiernum diem Baptismum per Apostolos sibi consignatum tenuerunt, propter Aphrorum sibi incognita Crimina periisse à Fide Christi, & denuo Baptizandos esse à parte donati, atque inde cæteris Gentibus, quæ nondum audierunt, prædicandum Evangelium. Hoc nobis legant. Quid morantur ? Quid tergiversantur ? Quid impediunt Salutem Gentium ? Legant hoc, & cum ipsa Læctione novos Apostolos mittant ad tot Gentes Rebaptizandas. Aug. de Unit. Eccl. Cap. xvii. I wish those of the Anabaptists that are able, would consider well this Passage, and apply it to themselves, who boast themselves to be the sole Church, and Successors of the Apostles.

and

and the *Followers of the Lamb*, by any *express Texts* or *Genuine Deductions*? This is but *just*, according to your own way of *arguing*, and your *positive Dictates* and *Affertions*, without any manner of *Proof*, or even *shadow* of *Reason*, and of as great Importance as the *Case of Infant-Baptism*, and therefore shall not *court* you to it, but *demand* it of you, and you are in *honour* and *conscience* oblig'd to answer it; and it importeth you as much as your *Salvation* itself, or you are in danger of having the *Tables turn'd* upon you: Prove then, if you can, that *this Age* we live in, and that immediately *preceding*, comes within *limited time* for the *Apôstolical Reign* of the *Beast*, the *Dragon*, the *Whore*, *Antichrist*, and *This Church* in particular, under which you have, and at present live, to be a *Branch of Antichrist's*, and the *Beast's Kingdom*. Prove her *Doctrines* and *Worship*, *Antichristian* and *Idolatrous*, and her *Martyrs*, obstinate, *deluded Fools*, and justly *punish'd* for being *Rebels*, if you can, and to have *died* in a *wrong Cause*. Prove these things first, and then *draw your Consequences*, for fear you *publish* your selves to be *false Prophets*, *Deceivers*, *Hypocrites* and *Liars* [Forgers of *Heresies* and *damnable Doctrines*] as well as *Slanderers*, such as shall be for ever shut out of the *New Jerusalem*, because never *Register'd* in the *Lamb's Book of Life*, *Rev. 21. ult.*

But *supposing* the *Case* even such as you, as *vainly*, *weakly*, as *wickedly* and *maliciously*, and even *blasphemously*, would make it, which yet is impossible as to the *whole Church*; what have you to do *uncall'd*, *un-sent*, *unbaptiz'd* (as the Author states the *Case*, supposing a general *Defection* and *Apostacy*, and *Baptism* Administred by *Sodomites*, *Egyptians*, &c. *invalid*) to take upon you to *Teach*, *Convert*, *Baptize*? Can you shew any *Warrant* out of the *New Testament* for this your *Undertaking*? May not that be retorted upon you, which this your Author replies to

to those *Ministers* of the *Church of England*, who derived their *Orders* from such as were formerly in *Communion* with the *Church of Rome*? 'What have
' *Antichrist's Ministers* to do to take *God's Word* in their
' *Mouths*, or to declare his *Ordinances*, seeing they hate
' to be reformed, and have cast *God's Word* behind their
' *Backs*, *Psal.* 50. 16. If you cannot prove your
selves to be stirred up by the *Spirit of God*, then
pray by *what Spirit*? Then what have you to do
in this matter *Ay*, but you find your selves
strongly mov'd and push'd on by the *Spirit of God* to
preclaim *War*, and bear *Testimony* against this spiritual
Sodom, *Babylon*, *Egypt*, *Antichrist*, the great *Whore*,
the *Dragon*, the *Beast*, *Idolaters*, *Unbaptiz'd*, *Uncircumcis'd* *Philistines*. The *Spirit* within you com-
mands you to go *Teach* all *Nations*, to *Convert*, to
Baptize, &c. Your *Heart* waxes hot within you,
the *Fire* is kindled, and now behold your *Zeal* for
the *Spiritual Temple* of the *Lord*, *Come out of Baby-*
lon my People, that ye be not *Partakers* of her *Sins*, and
that ye receive not of her *Plagues*, *Rev.* 18. 4.

But stay a little, my *Friends*, not too hasty! you
find a strong *Impulse* upon your *Spirits*, your *Zeal*
is up; you find your selves *extraordinarily* mov'd,
and to work you must go, or *wo* unto you if you
don't *Preach* the *Gospel*, and *Rebuild* the *Spiritual*
Temple, &c. But what *Texts* do you find to au-
thorize this *Undertaking* of yours? Of you, who
have no *ordinary* or *outward Calling* to *Preach*, &c.
Is it said any where in all the *New Testament*, that
the *Spirit of God* would put this work into the
Hands of *private Persons*, *Unbaptiz'd* not *actual Mem-*
bers of *Christ* by *Baptism*, that are not *Christians*?
Pray prove this if you can. But you are *extraordi-*
narily call'd by *God* and not by *Men*, (now we come
close to the *Point*) tho' *Unbaptiz'd*, and have no
outward Call. [*Unbaptiz'd*, I mean with respect
to your first starting up.] But how do you prove
this

this your *Mission*, by what *outward Evidences, Signs, or Tokens* of extraordinary immediate *Vocation*? How do you make this appear to others? This is absolutely necessary that others should have *Grounds* to believe this your *Vocation* or *Mission*; or in the *first* place, they are under no *Obligation* to receive or hear you; nor *secondly*, do they sin by rejecting, opposing you, *stepping* your *Mouths*, because without manifest *Proof*, and *visible, sensible Demonstration*, they cannot distinguish you from *Cheats, Impostors, False-teachers*, as coming in your *own Name*, and not in *God's*, nor with his *Authority* and *Commission*. Besides *thirdly*, there are no *Grounds* from *Scripture*, nor no *Occasion* that we can meet with for any such extraordinary *Vocation* as is pretended, because no possibility of a general *Failure* of the ordinary *Vocation* as is presum'd, it being *Establish'd* upon the *Promise* and *Veracity*, and *Omnipotency* of *Christ* himself, that no *Powers* of *Men*, or of *Hell* it self, shall ever be able totally to annul it or abolish it. Such a *Failure* as this, would *unhinge* *Christianity* it self, and reflect *eternal Dishonour* upon *God*, and prove all the *Promises* of the *Gospel* to be a meer *human Invention*, and an *Imposture*, and banish the very *Notion* of a *God* and *Religion* out of the *World*, and so subvert and undermine our common *Hope*. Then *fourthly*, there are no such *Passages* to be found in the *Revelation*, that imply such a general or total *Defection* from *Christianity* as you suppose, and hath been hinted already; In what *Chapter*, in what *verse* do you find it, as to give any *Ground* for such an extraordinary *Vocation* of *Unbaptiz'd* private *Persons* to the *work* of *Preaching, Converting* or *Baptizing*, but the direct contrary: The very *Passage* so much in the *Mouths* of you, and many others of the *Sectaries* and *Enthusiasts*, *Come out of her, my People, that ye be not partakers of her Sins, and that ye receive not of her Plagues*; seems to contradict your most specious and

momentous Pretences. My People, this supposes a People of God already in being, (a People by Appropriations, a People in actual Covenant with God, God being their God by Appropriation, a Chosen and Elect People, a Segullah, a Royal Priesthood, Kings and Priests, Rev. 1. 6. a Holy Nation, Exod. 19. 6. 1 Pet. 2. 9. See Rom. 5. 10. Even a Church, a Spiritual Temple) before their being called out, even in this Mystical Babylon you so loudly enveigh against: If so, then it follows, if a People of God, that is, Members of Christ, it must be by Compact or Covenant, for none can strictly be termed God's People, but such as are in actual Covenant with him; and if in Covenant, then it follows by some outward Sign, (for we read of no Covenant between God and his People without) then under this last and Gospel-Dispensation, by what Sign but that of Baptism, we read of no other under the Gospel; and it by Baptism, then by such as had Power to Baptize; but we read of none but such as were call'd to the Ministry, that have this Power under the Gospel; then if by Ministers externally call'd, (for we know of no others since the Apostolical Age;) and if so, then it's evident here's a Ministry, and a lawful one too, even in the worst Times of Antichristianism, such a Ministry as is own'd even by Christ himself, when the Sons of Babylon were at the very heighth, when the Cup of her Abominations were brim-full, and when Babylon was ripe for Judgment, even just before her Downfal. If this Deduction will hold good, as I fear not but it will, even this will follow too, for all you can say to the contrary, that even Infant Baptism must be lawful, and according to the Will and Institution of Christ himself. Suppose the Universal Prevalency of Antichristianism in your Notion at what Period you please to fix for it; by your own Confession and Acknowledgement, this Pedobaptism was patch'd by Antichrist, and that for many Ages, and under Antichrist's Reign generally practis'd,

and yet here were God's People and Saints who were Baptized in their Infancy, and these call'd out of Babylon, and rescu'd from her Judgments. Fifthly, Then here's no Colour, not the least tittle and shadow of a Pretence for your immediate or extraordinary Vocation; God in his Providence is not wont to exert himself in an extraordinary manner, or make use of extraordinary Means, but when the Ordinary fail, or are insufficient to his Purposes and Designs; especially if we consider and remember, that notwithstanding all the Efforts of Antichrist, and Persecutions against, and Prevalency over the Church; yet after all, in the Revelations it plainly appears that God preserved the Church still, and the Destruction of Babylon was to be for the Rescue and Deliverance of Christ's Church and Chosen. What occasion then for this your extraordinary Vocation, since here's a Church, and Ministers, and Saints, and Ordinances? Is it not more natural and feasible to conceive that Christ would rather stir up the Spirits of Persons by their Vocation and Function, adapted for the great Work of Converting the Jews and the Unbelieving World, and for the Propagating the Gospel, than employ Persons extraordinarily call'd) especially since there's no Promise or Prophecy to encourage or countenance such a Notion? But, sixthly, since you have set up for extraordinary Ministers in this latter Age of the World, and thereby would be receiv'd as the only true Ministers of Christ now in the World; 'tis but

reasonable you should exhibit and produce * your Credentials: ** Cupio ostendant mihi ex qua autoritate prodierunt. Si alium Deum prædicant, quomodo ejus Dei rebus & literis & nominibus utantur, adversus quem prædicant? Si eundem, quomodo aliter aliter? Præbent se novos Apostolos esse; dicant Christum iterum descendisse, iterum ipsum docuisse, iterum Crucifixum, iterum mortuum, iterum resuscitatum: sic enim Apostolos solet facere, dare illis præterea eandem signa extendendi, quæ & ipse. Volo igitur & virtutes eorum proferre, nisi quod agnosco maximam virtutem eorum, qua Apostolos in perversum æmulantur. Illi enim de mortuis vivos faciebant, isti de vivis mortuos faciunt* Tertull. de Præscr. Cap. xxx.

dentials:

entials : Extraordinary Ministers should give extraordinary Evidences of their Commission and Authority. Christ instituted an ordinary standing Ministry, or Priest-hood in his Church, and hath promised to Support it till his second Coming. You say it hath fail'd long since, and none but your selves are the Ministers of Christ, and have put the Church and Gospel-Ministry upon a new Foot. Pray, prove unto us, either that we ought to take your bare word for it, or shew us your Commission. Under the Law, every Prophet (for a Prophet in the strict Notion, was always look'd upon as a Minister of God, extraordinarily, or immediately call'd, and sent) was oblig'd by some Sign, to give Testimony of his Mission, or to be look'd upon as a wicked Impostor, give some extraordinary Sign, or work some Miracle, or he was to be put to death; So Deut. 18. 20. But the Prophet which shall presume to speak a word in my Name, which I have not commanded him to speak; or that shall speak in the Name of other Gods, even that Prophet shall die: And if thou shalt say in thy heart, How shall we know the word which the Lord hath not spoken? When a Prophet speaketh in the Name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously, Thou shalt not be afraid of him. So that from this Passage, we may observe two Notes to know the false Prophets by. (1.) If they teach new Doctrines contrary to the Faith already deliver'd or establish'd by God, or new Objects of Worship. Or (2.) Foretel such Things as never are accomplish'd, or come to pass, according to that of Jeremiah; The Prophet, which prophesieth of Peace, when the word of the Prophet shall come to pass, then shall the Prophet be known that the Lord hath truly sent him, Chap. 28. 9. But more particularly. There are divers other Texts in the H. Scripture, from whence we may make good our Assertion, That extraordinary Ministers or Prophets, were oblig'd

to give *Proof* of their *Mission* by some *Signs* or other, either by *working Miracles*, *Perdition* of things to come, or by *revealing* some *secret thing* out of the *way* of *human Knowledge*. Thus for instance, *Moses* was afraid to *deliver* the *Message* of *God* (altho' he appear'd unto him in an *extraordinary manner*, *Exod.* 3. 4. &c.) unto *Pharaoh*, *Behold they will not believe me, nor hearken unto my Voice, for they will say, the Lord hath not appear'd unto thee*, *Exod.* 4. 1. And accordingly *God* gave him the *Power* to *work Miracles*, *Exod.* 4. So presently after, *Joshua* his *Successor*, had receiv'd his *Charge* from *God*, he *magnified him in the sight* of all *Israel*, that they might know that *God* was with him, as he was with *Moses*; and this was manifested by the *miraculous dividing*, or *parting* of the *Waters* of *Jordan*; as afterwards, by the *falling down* of the *Walls* of *Jericho*, *Josh.* Chap. 6. By the *Sun* and *Moon* *standing still* at the *Word* of *Joshua*, Chap. 10. 12. So we find *Samuel's Vocation* to be a *Prophet*, confirm'd by his *foretelling* the *Destruction* of *Elie's House*, 1 *Sam.* 3. 18. And in the 19th, it's said, That *Samuel* grew, and the *Lord* was with him, and did let none of his words fall unto the ground; and that [by this] all *Israel*, from *Dan*, even to *Beer-sheba*, knew that *Samuel* was establish'd to be a *Prophet* of the *Lord*, ver. 19, 20. Again, *Samuel* prayed, and offered *Sacrifice* unto the *Lord*; upon which, the *Israelites* obtain'd a *signal Victory* over the *Philistines*, Chap. 7. See other *Instances* likewise in *Elijah* and *Elisha*, *Isaiah*, &c. but these are enough to prove that the *Prophets* always gave *Testimony* of their *Mission* from *God*, by some *extraordinary*; nay, *sensible Signs*; and accordingly we find, the *Jews* demanded *Signs* of our *Saviour* to attest his *Mission*, *Matth.* 12. 38. 16. 1. *Mark* 8. 11. *John* 16. 30. See 1 *Cor.* 1. 22. And our *Saviour* himself appealeth to the *Works* he did, as the *indisputable Signs* of *Divine Mission*, viz. His *Miracles*. Now this *Demand* of the *Pharisees* to our *Saviour*, shews

shews beyond even contradiction, that the *Jews* were wont to require somewhat extraordinary from the *Prophets*, to prove and attest their Mission, before they receiv'd or acknowledged them as such. But also *Miracles* were the usual Test, yet not the only; there were other Marks to judg them by. As an unusual Piety and Austerity of Life, joyn'd with Agreeableness in Doctrine with the preceding *Prophets*, and Conformableness likewise with their Predictions, and not thwarting and contradicting them. Whereas, the contrary to all these, were the indubitable Marks of *Impostors* and *Hypocrites*. I might proceed, and produce the same Credentials for the *Apostolical Mission*, how that *Christ*, when he sent them out to Preach, gave them the Power to work *Miracles*, were it necessary; but it being so obvious, I shall not insist upon it at present: All the Inference I shall make from what I have just now laid down, is only this, That since you have not sufficiently evinc'd your ordinary Mission, and upon those Topicks laid down in your Confession of Faith, (as I think) cannot; and that since some of your Fraternity being sensible of the Unlikelihood of succeeding that way, have betaken themselves to this, of an immediate and extraordinary Vocation, if you cannot demonstrate it by *Miracles*, it must follow, that you have no Vocation, no Mission, no Ministry at all.

But to return after this short Digression, from what I urg'd as to the *Prophets* out of the Old Testament; Thence it appears, that the *Jews* had a Rule and Signs whereby to distinguish false from true *Prophets*; otherwise they could never be secure from being impos'd upon and misled. *Miracles* were then the ordinarily Rule to the *Jews*, to judge of extraordinary Ministers or *Prophets* by; and this Rule, you see, was establish'd and given by God himself; and accordingly the *Jews* examin'd their *Prophets* by this Rule, and hereby could not be impos'd upon, but by

their own Neglect and Default, and at their own Peril. But perhaps you may object, we read of divers Prophets among the Jews, who were true Prophets, and receiv'd as such, without working any Miracles. I answer, we do, and no mention of any Miracles wrought by them; but doth it hence follow, that they wrought none? Tho' the working of Miracles was the grand and establish'd *Кейсѣйство*, or Test of their Mission, and no Question was generally requir'd and comply'd with, yet it was not the only one: I have shew'n you some others already, and should now add another of St. John Baptist, but that I reserve it to its proper place afterwards. Again, besides, 'tis highly reasonable it should be so; nay, this is the least that can be expected in the Case before us, to demand such an Exertion of miraculous Works, or to give Proof of such extraordinary Gifts as the Apostles did; I say at least, because otherwise we should be at a great loss, and not able to distinguish true Ministers of Christ from false ones, especially, supposing an Agreement in all Fundamentals and Essentials in Religion otherwise; but, at this time of Day, to set up new Articles of Faith, new Doctrines, it's to shew that this last Dispensation by Jesus Christ, is imperfect, and so to be done away, to make way for a more perfect, a new one, and a better; so that whoever (as 'tis suppos'd to be your Case) pretends to a new Dispensation, by introducing new Doctrines, new Fundamentals, a new Ministry, they are obliged to exhibit, or bring new Credentials to assert their Mission, and to vouch their Doctrine; nay, and as the Miracles of our Saviour, bringing in a more gracious and a nobler Dispensation, far surpassed those of Moses (as might be made out by many Discriminations, and which you will not dispute, and therefore unnecessary to be insisted on here) so by parity of Reason, they are oblig'd not only to do such Works as never Man did, nay, greater than ever were
done

done by our Blessed Saviour himself, otherwise they deserve no Credit, and ought to be rejected as *Impostors*, and the *new Doctrines* they Preach as *Lies*, and so liable to *Eternal Vengeance*, as undoubtedly all *false Prophets* are under the Gospel, as hath been shewn already in this Discourse. But once more, tho' *Miracles* under the former *Dispensations* were necessary, and under the latter, but for a time (especially at the beginning) till the Faith should be sufficiently confirmed by them, (and the *Mission* of its *Promulgers* thereby *ascertained*) and afford all reasonable and understanding Men, sufficient occasion to embrace it, and yield up themselves unto it upon that account, by giving them all possible Satisfaction as to those matters of *Fact*, which could leave no place for *Incredulity*: But now I must tell you, tho' you had the Power even of working *Miracles*, we are most pressingly cautioned against you. Your teaching *new Doctrines*, and Pretences to an extraordinary *Vocation* with truly discerning and serious Persons, would render you but the more suspicious; If a Prophet shall give you a Sign, or Wonder, and it come to pass, if it be to tempt, to follow strange Gods, we are not to hearken to such, Deut. 13. 1, 2. Our Saviour forewarns us, That in the last Days false Prophets shall arise that shall shew great Signs and Wonders, inasmuch, that if it were possible, they should deceive even the very Elect, Matth. 24. 24. And the Apostle saith, That the coming of the Man of Sin, should be after the working of Satan with all Power and Signs, and lying Wonders, 2 Thess. 2. 9. So that from these Scriptures, all the Faithful are plainly and expressly fore-warn'd and caution'd against all the Pretenders to an extraordinary Call and Mission, the very Drift and Importance of them is for this very end, to secure all the Faithful from the Delusions of such Deceivers; implying, that the end of these Signs and lying Wonders, by the wily Contrivances of Satan, are to give Countenance to their pretended

Missions and false Doctrines, and both at once, there being no other Reasons assignable for them. The very setting up an extraordinary Mission after the Apostles time, let it be in what Age it will, proves it self to be a Satanical Delusion, there being no Instances producible of this kind after the Canon of Scripture was fix'd. They took care in their own Times, in all places where they planted the Gospel for an Ordinary Ministry and Succession, and so left it to the Blessing and Protection of Christ, there being no farther Use for the Extraordinary. And hence the Apostle sharply reproves the Galatians for forsaking the true Gospel, and embracing a new one, preach'd unto them by Deceivers, who gave out they had an extraordinary Call or Mission, and boasted of their immediate Gifts, and assumed unto themselves a greater Authority than St. Paul's. To this purpose, we read these false Apostles and Seducers, to succeed the more effectually with these Galatians, opposed unto him the Practice of some other Apostles, in conniving at the use of legal Ceremonies, Chap. 2. 6. in order to reduce them to legal Observances, see Chap. 4. 17. Chap. 6. 13. with the Oxf. Paraph. But amongst these, there's one particularly aim'd at by the Apostle, Chap. 5. 10. — ' But he that troubleth you shall bear his Judgment, who ever he be. ' It seems to have been one Person chiefly that endeavour'd to seduce them, who, as some say, was Cerinthus, who liv'd in the Apostles times — and taught very many Heresies like the Gnosticks, but particularly, that Christ was meer Man, that Circumcision was of force, that the Resurrection was to be in the World, and to begin at Jerusalem — where the Saints were to live 1000 years in all Voluptuousness and Sensuality, after which manner himself was also noted to have lived, which might give occasion to this Apostle here to write so sharply against those Sins, &c. Chap. 6. 13. to take notice, that even these false Doctors did not even live Religiously according to the Law

' *Law it self*, Oxf. Annot. What is said here of *Cerintus*, might, I question not) with as equal Probability, be apply'd to that *Primogenitus Satanæ*; First-born of Satan, *Simon Magus*, if we compare this 17th verse with Chap. i. ver. 6, 7. I marvel that ye are so soon removed from him that called you into the Grace of Christ unto another Gospel. But there are some that trouble you, and would pervert the Gospel of Christ. And that which seems to confirm it, is, that this *Simon Magus* did not only endeavour to introduce a new Gospel, but to give himself out to be the λόγος, the Word of God, and so pretended to an extraordinary Mission, such as Christ himself most truly averr'd, nay, and wrote Books under the Name of Christ and his Disciples, which is equivalent to the Publishing a new Gospel, because in these, He and his Partner *Cleobias* wrote contrary and in direct Opposition to Christ's and his Apostles Doctrines; and besides, we read in the Apostolical Constitutions, that he wrote pretended Confutations of the Creation, Prophets, Apostles, &c. as we are told by the same Learned Mr. Grabe; And that our Apostle, in all likelihood, might

Ego sum Sermo Dei; ego sum Speciosus, ego Paracletus, ego Omnipotens, Ego omnia Deus; Hieron. Comment. ad cap. xxiv. Mat. apud Grab. spicileg. Patr. Sec. i. p. 307.

Οἶδα μὲν ὅτι περὶ Σιμῶνα καὶ κλεόβουτον ἰσθὶ συντάξαντες βιβλία, ἐκ' ὀνόματι χειρὸς καὶ τῶν μαθητῶν αὐτῶ περὶ φέρουσιν εἰς ἅπαντες ὑμῶν, τῶν πεφιληκότων χειρὸν καὶ ἡμᾶς τὰ αὐτῶ λέλκε; Constit. Apost. c. 25. ap. Grab. spicileg. Patr. &c. Sec. i. p. 305, 306, 307.

here intend, or mean, *Simon Magus*, and have respect to his Doctrines in this Epistle, may be fairly conjectur'd from Chap. i. ver. 8. But tho' we [Peter, James, any of the other Apostles, or my self] or [even] an Angel from Heaven, [a real Angel, or the Devil transfigured into an Angel of Light in his Members, as in *Simon Magus* calling himself the Power of God, the Word of God] should preach any other Gospel [con-

trary

trary to, or upon different Principles from my Doctrine,] unto you, than that [already] preach'd unto you, let him be accurs'd.

As this *Simon Magus* and his Followers preached new Doctrines, a new Gospel contrary and in Opposition to Christ and the Apostles, so its plain they formed Schisms against them, set up for extraordinary Ministers, spake evil of Dignities, viz: the Apostolical Office, pretended to work Miracles too in Confirmation of their Doctrines and Authority. As for their forming of Schisms, and drawing of the Galatians from the Apostle's Communion, viz. St. Paul's, its evident from this Epistle; and to promote a Separation from the Apostle's Doctrine and Communion, they us'd all possible Endeavours to lessen and run down his Authority: [I.] By insinuating that he acted contrary to the other Apostles Practice; upon which Suggestion he apologizeth for himself, by urging, That he learn'd not the Gospel, or receiv'd it from Man, but God, Chap. i. ver. 11. 12. To this he answers, (1.) That after this Revelation made unto him, and his Mission to preach the Gospel, receiv'd immediately from Christ himself, He did not confer with Flesh and Blood, take the Advice of any Man, no not of the Apostles themselves, but proceeded as the Holy Spirit conducted and directed him, ver. 16. And then, (2.) in reference to the Business of Circumcision, allow'd and conniv'd at by the other Apostles, and wherein St. Paul differ'd from them, by Teaching, That it was so far from being obligatory, that it was a Sin to put it in practice; nay, positively, that it was a Subversion of Christian Liberty, Chap. 5. ver. 1. and expressly tells the Galatians, If ye be circumcis'd, Christ shall profit ye nothing, ver. 2. and therefore charg'd Peter to his Face with Dissimulation, and some others of the Apostles, for their too forward Compliance with the Jews, as to this and some other legal Observances, as not Walking uprightly, and according to the Truth [and Sin.

Sincerity] of the Gospel, Chap. 2. ver. 14. but hereby giving Countenance and Encouragement to the *Fundaising Christians* and *Seducers*, and laying a *Stumbling-Block* in the Way of the *Gentiles*: Then (3.) that whatever these *Seducers* might urge from the other *Apostles Examples* and *Practice*, he answers, That indeed when he did acquaint even the other *Apostles* with the Gospel he preach'd, [viz. Of the *Ceasing of Moses's Law*, which he [usually] preach't among the *Gentiles*, Chap. 2. ver. 2.] that he had no *Opposition* from them, no one offer'd to *contradict* him, or *forbid* him to do so for the future, ver. 3. consult the *Oxf. Paraph. & Annotat.* on the Place. But [II.] These *Seducers* to *wilifie* and render *St. Paul's Authority* contemptible here among the *Galatians*, by urging that his *Authority* was *inferiour* to That of the rest of the *Apostles*, that he had been a *Persecutor* of that *Religion* he now profess't, and was not one of those who had company'd with them all the Time that the Lord *Jesus* went in and out amongst them, *Acts* 1. ver. 21. had never seen *Jesus* in the *Flesh*, nor heard him before his *Ascension*, but receiv'd the Gospel, and his *Commission* to preach it, from Them, and therefore subject to them; and that what he acted contrary to their *Practice* was only his own *private Fancy* and *Judgment*, and upon that Account not to be regarded or heeded. To this *St. Paul* answers at large most convincingly, That as he had not receiv'd the Gospel from *Man's Instruction*, but by *immediate Revelation*, Chap. 1. ver. 11. 12. so likewise his *Commission* for the *Apostleship* was not of *Mens Election*, but by *Jesus Christ*, ver. 1. and 16. and so in consequence of this, no ways subject unto the other *Apostles*, or *inferiour* to them, having as *immediate a Call* as any of them, equal to any of them, not a whit behind even the very chiefest of the *Apostles*, 2 *Cor.* 11. 5. And to convince these *Galatians* and *false Teachers*, that he was no way subject to the rest of the *Apostles*, or oblig'd in all things

to

to take measures from them, he adds, That after he was call'd to the Apostleship by Christ himself, receiv'd his Mission and Baptism, He did not presently go directly to the Apostles to Jerusalem, but went into Arabia, Preaching the Gospel, and doing the Office of an Apostle, Gal. Chap 1. ver. 17. and did not go up to Jerusalem, where the Apostles were chiefly Resident, till three Years after his Conversion, ver. 18. to see and be acquainted with Peter, and then was fourteen Years before he went to Jerusalem again; but the Apostles, altho' the false Brethren and Seducers had made a great Noise about him for preaching down the Observance of Legal Ceremonies, had nothing to object against him, nor could find any fault with his Doctrine or Practice, Chap. 2. But when they fully understood that the Apostleship of the Gentiles was allotted to him, they own'd him immediately, and gave him the Right-Hand of Fellowship, ver. 7, 8, 9. And as a farther Demonstration that he was no way subject or inferiour to them, He tells the Galatians, That he reprehended Peter himself publickly at Antioch; and besides he was so far from being instructed by the Apostles, even the Chief of them, whose Authority the false Teachers insinuated to be over him to the Galatians, that he tells them again, But of those [that is, Apostles] who seem'd to be [and really were] somewhat [more than ordinary Ministers of Christ,] whatsoever they were [as to external Advantages, Apostles before me, having convers'd with the Lord, heard the Gospel from his Lips, seen his Miracles, &c.] it maketh no matter to me [that I should alter my Doctrine or Practice;] God accepteth no Man's Person, nor [bestoweth greater Grace for the external Prerogatives upon them, nor less upon me that want them;] for they who seem'd to be somewhat in [that] Conference, [concerning that Controversie,] addeth nothing to me [more than I knew before, either by their Instruction, Authority, or Opposition, to make me change my Opinion,] Qxf. Paragraph. on the Place,

Place, but contrariwise *acknowledge* him for the *Apostle* of the *Uncircumcision*, &c. Thus much I thought necessary to represent the *Artifice* of these *damnab*le *Seducers*, to *run down* this *Apostle* by way of *Confronting* him with the *contrary Practice* and *Authority* of the other *Apostles*; tho' 'tis not to be doubted, but *Simon Magus*, and other *false Apostles*, endeavour'd every where what they could to oppose and beat down the *Apostleship* it self, tho' an extraordinary *Authority*, and immediately from *Christ* himself, even by assuming to themselves a more extraordinary one, by pretending to a new *Gospel*, and new *Miracles*, new *Signs* and *Wonders* to attest it, corroborate and establish it. To this purpose *Simon Magus* is recorded by *Ecclesiastical Writers* of great *Antiquity* and *Veracity*, to impose exceedingly upon the *People* by many *strange Feats* he did, or *Miracles*, with divers of his *Followers*, and particularly one *Marcus*, as we find in *Ireneus*, inso-much that *Monuments* were erected to *Simon Magus* by the *Heathen Romans* themselves, as unto a *God*, and *Multitudes* drawn from the *Faith* by them. To the same Purpose, and with respect undoubtedly to *Him*, or some of his *Followers*, or such like, the *Apostle* refers, *Gal. 3. 3.* O foolish *Galatians*, who bath bewitched you, [by *Sorcery*, *Enchantment*, lying *Wonders*, and stupendious *Feats* cast a mist before your *Eyes*, bereft you of your *Understandings*, formerly *Illuminated* by *Faith*, the *Operation* of the *Holy Spirit*, and confirm'd and establish'd by real *Miracles* wrought by the true *Preachers* of the *Gospel*, for this Word *Ἐκδοῦναι*, seems to be oppos'd to *Δυναμεις*, ver. 5. *Miracles*, powerful, mighty *Works*, which were the outward *Evidence* of the *Divinity* of their *Doctrine*, the *Holy Faith*, and their *Mission*, as *Βασιλεια*, the *Effascination*, *Sorceries*, *Præstigiæ*, or *juggling Tricks* of *Simon Magus*, and such like, to gull and delude ignorant and stupid *People*, such as these foolish, sottish *Galatians* were reputed to be, were for the Countenancing

cing of their *Novelties*, and *Hellish Doctrine*, and *Diabolical Mission*, to draw them off from the *Faith* and *Communion* of the *Apostles* : Of these the same *Apostle* seems to speak again, *2 Tim. 3. 8.* Now as *Jannes* and *Jambres* [the *Egyptian Magicians* withstood and contested for *Preeminency* with *Moses*] [so do these *Deceivers*, *Simon Magus* and himself, his *Followers*] also resist the *Truth* [preached by us the *Apostles*, and our *Commission* and *Authority* too by pretending to a higher and more *Divine*] Men of *Corrupt Minds*, [or deprav'd *Judgments*, prejudic'd thro' *Pride*, *Ambition*, *Envy*, *Emulation*, *Covetousness*, *Self-Interest*, of carnal *worldly Spirits*, [*Reprobate* concerning the *Faith*, [by rejecting it, or *apostatizing* from it,] having lov'd this present *World*, by chusing *sinning*, and to preserve their *Estates*, and to procure their *Ease*, and pursue their outward *Advantages* and *Pleasures*, rather than suffer for *Righteousness* Sake, and the keeping of a *Good Conscience* towards *God*. So in the *Revelations*, *Chap. 13.* We read of another *Beast* (to follow your own *Interpretations*, and of some other *Sectaries*, to understand it of *Antichrist*, or *Hereticks*) coming up out of the *Earth* — that did great *Wonders*, so that he made *Fire* come down from *Heaven* on the *Earth* in the *Sight* of *Men*, and that he deceived them that dwelt on the *Earth*, by the means of those *Miracles*, which he had *Power* to do, &c. *ver. 13: 14.* and of the three *unclean Spirits* that came out of the *Mouth* of the *Dragon*, and out of the *Mouth* of the *Beast* — and out of the *Mouth* of the *false Prophet* ; its said they were *Spirits* of *Devil's* working *Miracles*, *Rev. 16. 13, 14.* So *Chap. 9.* we read of some that repented them not of their *Sorceries*, *Φαρμακείων*, *ver 21.* of *false Prophets*, who, no doubt, if they could, pretended to work *Miracles* to prove their *Mission*, such as it was, in order to bewitch or deceive the *Ignorant*, and therefore are said to follow the *Doctrine* of *Balaam*, *Rev. 2. ver. 14.* and of *Jesabel*, who gave her self out

out to be a *Propheteß* to seduce the People, *ver. 20.*

But to close up this Observation, and to shew, in all probability, this word *'Εβδονα* was us'd in the Sense I have urg'd in, in the Catalogue of the horrid *Immoralities* and *Vices* of these *Ravenous Wolves*, these *spiritual Assassins*, the *Apostle* reckons that too common Practice of them, *Witchcraft*, *Φαυμασία*, *Cha. 5. 20.* The doing *strange Feats* by the Assistance of *Infernal Spirits*, to give *Reputation* to their *new and monstrous Doctrine*, and to *delude* the People into an Opinion of the *Divinity* of their *Mission*. To this purpose it will not be amiss to subjoin that *Observation* of *Tertullian*, concerning the most antient *Hereticks*; 'The Commerce, saith he, of *Hereticks*, with ' *Magicians, Jugglers, Astrologers, and Philosophers*, ' [*Men addicted to curious Arts, such as Alchimy, &c.*] ' *is nothing. All their NOTE every where, is, Seek and* ' *ye shall find; So that by their Comrades and Conversa-* ' *tion, you may take an Estimate of their Faith: Their* ' *Life and Practice is a true Index of their Doctrine,* *De Præscr. adv. Hæret. 43.* Besides the *Apostle*, *Chap. 5. 5, 19, 20, 21.* Enumerating the *Works* of the *Flesh*, seems to give some sort of Description of *Simon Magus*, and the rest of his Followers; He was as noted for his *Filthiness* and *Uncleanness*, as for his *Witchcraft* [or *Sorcery*] and *juggling Arts*, and one part of his *Doctrine* was to teach the *licentious Use* of *Women*, and he carried about with him an *impudent Prostitute*, call'd *Selene*, the *Companion* of all his *Abominations*, whom he would have reputed for a *Divinity* or *Goddeß*. To overtop the very *Apostles* themselves, he gave out that he deliver'd the *Law* on *Mount Sinai* to *Moses*, in the *Person* of *God the Father*; That in *Tiberius's* *Reign*, he appear'd seemingly in the *Person* of the *Son*, and afterward, that he descended on the *Apostles* in *fiery Tongues* as the *Holy Ghost*. *Menander* his *Disciple* was a noted *Magician*, *Aug. Hæres. 1.* and over and above *Baptiz'd* in his own Name, to shew

shew that he *assum'd* an *Authority* above that of the *Apostles*, whom he pretended to have had *theirs* from *him*. The whole *Drift* and *Aim* of these *Hereticks*, *Seducers*, was to *divide* the *Church*, and to *cause* a *Separation* from the *Apostles Doctrine* and *Communion*; This was *Satan's Masterpiece*, and did more *Mischief* *always* to the *Church of God*, than all the *outward Force* or *Persecution* of the most *malicious* and *barbarous Tyrants*; 'Twas this *Design* that gave *Rise* to the *Sham-extraordinary Call* then, in *opposition* to the real *extraordinary Vocation* of the *Apostles* themselves; to the *sham-Impulses*, *Inspirations* or *Gifts*, in *opposition* to the genuine *χαρίσματα*, or *Gifts* of the *Holy Spirit*, so *eminent* in them and the *Converts* of that *Age*; to the *juggling Tricks* of *impostorous Hereticks*, in *opposition* to their true *Miracles*, to their *τῶνας*, &c. and *all* to *undermine* the *Faith*, and to *obstruct* the *Propagation* of the *Gospel*, for the *Enlargement* of *Satan's Kingdom*. — Hence the frequent *Exhortations* of the *Apostles* to all their *Converts* in their *Epistles*, to *adhere* firmly to the *Faith*, and to *beware* of *Seducers*, *false Teachers*, who were every where as *diligent* to *Pervert*, as the *Apostles* to *Convert* them: Thus *Phil. 3. 2*. Beware of [avoid, look to] *Dogs* [*Hereticks*, *false Teachers*, *Prophane*, *Unclean*, *out of the Church*, *out of the Covenant of Grace*, however pretending to an *extraordinary Mission*, and calling themselves the *Ministers of Christ*;] Beware of the *Circumcision* [*that is those who would oblige you to Circumcision*, which tho' formerly the *Sacrament of Faith*, and of *Institution* into the *Covenant with God*, is, as practised now by them, no more than a *meer cutting of the Flesh*, or *Circumcision*, as it's a *tearing asunder*, as *Dogs*, the *Church of Christ*; See *Oxf. Annot.* on the place: Then *Coloss. 2. 18*. Let no *Man* beguile you of your *Reward* by a *voluntary Humility*, and worshipping of *Angels*, intruding [*himself*] into [*the knowledg* of] those *Things* [*concerning God and Angels*] which he

hath not seen, [not revealed or taught by God] &c. And not holding the Head [Christ] &c. Head, that is, both of Men and Angels, Chap. 1. 18. Therefore neither any one Angel, nor the whole Nature of Angels could be our Head. ' By our Pastors we ' are united to the Apostles ; by the Apostles, to our Lord ; ' and by him, to the Father, Ephes. 2. 20. The De- ' ceivers [these pretended extraordinary Ministers] seem ' not to have had any Consideration of the Unity of the ' Church, or of one Head but attributed, one Function to ' one Angel, another to another] or rather industriously and designedly to set up a New Head to their New Church, justly call'd by St. John, The Synagogue of Satan, Rev. 2. 9. 3. 9. In opposition to the Church of Christ. The Beloved Disciple St. John, calls these very Hereticks we speak of, Antichrist, 1 John 2. 18. and tells us, They went out from us [i. e. the Communion and Unity of the Church of the Apostles,] but were not of us, [that is, were Unstable, Hypocrites, not sincere Christians] for if they had been of us [well grounded in the Faith, and sincere in their Hearts and Affections ; or if their Hearts had been right in the sight of God, Acts 8. 2. And the Love of the World less prevalent in them than the Love of God, and the Love of the Brotherhood, the Christian Fraternity] they would, no doubt, have continued with us ; but they went out that they might be made manifest [known, and publish'd to all] that they were not of us, [that is, no Christians at all, but egregious Dissemblers, and corrupt Hypocrites.] Hence, upon their Violation of the Churches Unity, all those Strifes, Variance, Emulations, Malice, Envyings, Gal. 5. 20, 21. Biting and Devouring, ver. 15. Hatred of the Brethren (so often mention'd by St. John particularly, 1 Joh. Chap. 4. ver. 20.) the everlasting, never failing, individual Marks of Seducers, Sectaries, the indelible, inseparable Character of those who lay Claim to extraordinary Vocation to the Ministry, nothing be more notorious and palpable

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than their Rage and Rancour against those of the true Communion, that they forsake, as the Holy Scriptures themselves most amply testifie, and all the Histories of Hereticks, their Books, Preachments, Prayers, Conversations, Airs, Gestures, Looks, &c. to this very Day. Hence they are described by the Apostle St. Paul, 2 Tim. 3. 3. Disobedient to Parents, [I suppose he especially means, if their Parents happen to be Members of the true Church] unthankful [ungrateful, ascribing all Kindnesses done unto them as their Due, and an Honour to them that do it] without natural Affection, [cruel, without bowels, unmerciful to all not of their Clan, and Kidney] Truce-breakers [Violaters of their Baptismal Vow and Covenant, if Baptiz'd in the one Church, to Christ their Head, of their Duty to the spiritual Superiors, of that Love and Charity they ow'd unto their Brethren, their once Fellow-Members,] false Accusers [by their incessant Railings and Invectives against the Ministers of Christ, and the true Members of the One Church—— having a Form of Godliness [an outward Shew or Profession, for no other end than to be seen and observ'd of Men, for their carrying on their temporal Designs, for meer Gain and Advantage otherwise, utterly] denying the Power thereof [when they dare appear above-board, and have the Reins in their own Hands, free from Restraint, as the Histories of all Ages of the Church, to this very Hour, more than sufficiently demonstrate. But then, (9.) once more to shew the transcendent Impiety, Villany, as well as Blasphemy, of all those who ever that pretend to this extraordinary Vocation, Mission, or Ministry, at this time of day, let it be observ'd, that by all the Instances we meet with in the Holy Scriptures, it appears, that immediate Teaching or Inspiration, goes along with immediate Vocation or Mission; there's no immediate Mission without immediate Communication of the Message; as in the Case of all the Prophets of the Old, and of Christ and his Apostles in the New Testament. This is so self-evident, that

that it would be to hold a *Torch* to the *Sun*, to attempt the *Explication* or *Illustration* of it. So that if you can prove your *immediate Mission*, I will make no Scruple but you are likewise *immediately taught*, nay, and more than that, That whatever you *Teach*, is of equal Authority with, and ought to be held as *Canonical* as the *Scriptures* themselves, or what the *Prophets*, *Evangelists* or *Apostles* wrote. Then I'll, without any more to do, own you as the *Apostles* Successors indeed, as some of your *Progenitors* did, and some of your *Fraternity* of late, as *Tho. Grantham* would insinuate, by a *Title* to a Book of his, (which I have not seen) call'd, *The Successors of the Apostles*; then I will readily acknowledg, you may say with the *Apostle St. Paul*, That you are *Ministers*, not of *Men*, neither by *Man*, but by *Jesus Christ*, *Gal. 1. 1.* and that what you *Teach*, you neither receiv'd it of *Man*, neither were you taught it, but by the [immediate] *Revelation of Jesus Christ*, ver. 12. Nay, I'll esteem you as equal with the *Apostles*, as to *Authority* and *Infallibility*, and look upon you as *Oracles* and the *Organs* of the *Holy Ghost*; And do the greatest Honour I can to your *immediate Vocation* and *Mission*; I'll moreover confess, That all else, besides your selves and *Disciples*, are without; that is, no better than *Heathens*, and that *whoever gathereth not with you, scattereth*; that is, that all out of your *Fellowship* or *Communion*, are excluded from the *common Salvation* without *Hope*, *Reprobates*; Withal, I will own likewise, That you are the *Salt* of the *Earth*, the *Light*, of the *World*, That you are *Oecumenical Bishops*, the *whole World* your *Diocese*, and the *Conversion* of the *World* your *Province*, that you have the *whole* and *sole Power* of the *Keys* of *Heaven*; in a word, all the *Glorious Privileges* and *Prerogatives* you can fancy to your selves, provided you can prove your *Mission* as infallibly as the *Apostles* did, and give as positive and expresse Evidence for the Truth of

your *Doctrines* as they : For, if you will pretend to the *first*, you can't evade the *latter* ; they go hand in hand : *Immediate Mission*, and *immediate Teaching* or *Inspiration*, and as before asserted, the *Gift* or *Power* of working *Miracles* : All these were conspicuous at the same time in the *Prophets* and the *Apostles*, besides *Holiness* and *Purity* of *Life* and *Doctrine*, *Disinterestedness* as to the *World*, and contempt of *Worldly Grandeur*, *Riches*, and *Pleasures*, and *Fame* ; all these *Qualifications* are inseparable from such *extraordinary Ministers*, as we have been discoursing of ; and where any of these are wanting, the *Mission* will be rendred very suspicious or questionable, you'll easily grant me ; nay, I may say, an *extraordinary Imposture*, and serve only as an infallible *Token* and *Demonstration* of a meer *Cheat*, *Trick*, and *Juggle* : But over and above, I must add one more *Qualification* of an *extraordinary Ministry* (such as many of you have pretended unto) and that is the *Gift* of *Prophecy*, never any *extraordinary Minister* without this, that we read of in the *Old* or *New Testament* ; and this hath been always look'd upon so essential, that few *Sects* but have pretended unto it ; and where it hath failed, hath by all knowing *Persons*, been look'd upon as a certain *Mark* of *abominable Imposture*. I'm sensible, you would be glad, if you could tell how to get clear of, and avoid the one and the other *Pretention* ; I'm sensible nothing but *Necessity* at this time of *Day*, can drive you to them as your *Refuge*, (if the *Ordinary* fails you, you must run to the *Extraordinary* ; and if the *Extraordinary*, then to the *Ordinary* ; and if neither, *Obstinacy* must keep you up, or your *Cause* must drop, or farewell *Ordinances*, and so as it hath been your wont, turn *Quakers* ;) but as you have been forc'd at sometimes to appeal to the former, so you have not been altogether *asham'd*, or *afraid* at other times to venture at the latter. And so now I shall give the *World* a

Speci-

Specimen of some of your *Talents* that way, and that in the *twofold* Notion of the word *Prophecy*, as a faculty of interpreting or expounding *Scripture*, or of predicting or foretelling future Events. First then, as *Prophecy* imports the Gift or Faculty of expounding *Scripture*, I shall present you with a *Taste* of your illuminated Brother John Canne, in his *Voice from the Temple to the Higher Powers* ; Printed in the Year 1653.

' This Year, saith he, (to wit, the Year 1648) do
' I affirm with much assurance, was the Time when
' the Thrones were set, and the Antient did sit ; as is expressed in *Dan.* 7. 9, 10. Here began the Lord
' God Almighty, to call Kings and Kingdoms to an
' Account, to cast down the Mighty from their
' Seats, to cut off the Spirit of Princes, and to be
' terrible unto the Kings of the Earth. And this
' Work goes forward still, and shall prevail and
' prosper to the utter breaking and destroying of
' the Fourth Monarchy or Roman Empire ; that is,
' the Antichristian State, and Kingdom likewise.
' I know it will be expected, that I give some Reasons for what is here asserted, especially, it being
' deliver'd with so much Confidence : This I shall
' willingly do, (1.) Howsoever our Chronicles
' give the *Roman Empire* some kind of Interest and
' Title to the *Britains*, till the Year 440, yet it was
' rather in Name than in Thing : For after the
' Year 388, the Romans never exercised that Power here which they did before, only now and
' then—they sent hither some Relief against the
' Scots and Picts ; and having done (p. 13.) their
' work, immediately return'd back again, leaving
' the *Britains* to themselves. Thus their Histories
' seem to give some Light unto *Daniel's* Visions concerning the Times. Howsoever their Thoughts
' were not at all carried out on such a Thing.
' (2.) Whoever was the last, certain it is, that *England* was the first of the *Ten Horns*, and therefore

here first were the *Thrones set up*, and Judgment
 given upon the *King and Kingdom*; *True and Righteous*
are his Judgments, Rev. 19. 2. (3.) The
High Court of Justice, which was Erected in the
 Year 1648, before which the *last* of our *Kings*
had his Tryal and Sentence, was no other than the
Throne of God mention'd in *Dan. 7. 9, 10*. I do
 not confine the *Thrones in Daniel*, and the *sitting*
 of the *Antient of Days*, unto *England*; For I know
 the Lord will have his *Thrones* speedily set up in
 other *Kingdoms*, as *France, Spain, Denmark, &c.*
 as he proceeded *here*, so he will do there, *Judica-*
tory against *Kings and Kingdoms*. But to the
 Point in hand, what was done by the *Parliament*
 and *High Court of Justice*, in taking away the *King*,
 and changing (in part) the *Form of Government*,
 was no other than a *fulfilling* of that *Prophecy in*
Daniel. Not that our *States-men* thought so, or
 so intended, but God did put it in their *Hearts* to
 fulfil his *Will*, that it should be so. And whereas
 this thing, not being before heard of, possibly will
 be slighted; therefore for *Prevention*, I shall let
 the *Reader* know my *Reasons* for it. (1.) It was
 given by the *Angel* unto *Daniel*, that the *Con-*
tinuance of the *Ten Horns or Kingdoms*, after their
Rise and Appearing, should be only 1260 *Years*,
until the Thrones were set. In the Year 1648, that
 Term expired, for against the *English Horn*, the
Antient of Days came, and gave Judgment: So that
 it must necessarily follow, in the Year 388, the
Britains became one of the *Horns, &c.* (2.) From
 accommodating the *Years*, let us consider the
Work and Thrones: For the *Work*, first, it is true,
 in all *Ages* before this, *Kings* have been *De-*
pos'd, Imprison'd, put to Death, (p. 14.) but it
 was rather *Man's sitting on the Throne*, than the
Antient of Days, for what they did, was only *cut-*
ting of one Horn or Tyrant, and setting another
 up;

up ; whereas, *Root and Branch* were here taken away : And this is the proper *Work of Thrones*, to change the Times and Seasons, dissolve Foundations, and remove former Pillars ; I say, absolutely, and utterly to break in pieces and consume the Ten Horns or Kingdoms, their places must not be found any more upon Earth, but a *New Form of Government* is to be constituted and set up. (3.) The *Antient of Days* hath set up his *Throne* in *England*, I am farther confirm'd, by the *Happy Dissolution* of the late *Parliament* ; Really, I have wonder'd that the Lord should suffer such Men so long to prophane his *Throne* ;

Justice and Judgment are the Habitation of thy Throne ; Thou sittest in the Throne doing right, saith *David*. I know many are in *Darkness* concerning this great *Change*, and not able to apprehend the true *Ground* and *Cause* thereof, they run, some into *Mistakes*, some into *Discontents*, some into *Rage and Fury*. For the satisfying therefore of such People, who desire to *eye God*, and his *Hand* which is lifted up, I shall shew what is the true *Cause* that the *Parliament* was *Dissolved*. The *Antient of Days*, having set up his *Throne* amongst us (from which He will speak to, and plead with the Nations round about) was pleased to honour those Men formerly in place, as to admit them to sit upon his *Throne* ; And, because (like *Jehu*) they did well in executing that which was *Right* in the Eyes of the Lord, and did unto the House of *CHARLES STUART*, All that was in his Heart, the Lord suffer'd them many years to sit on the *Throne of England* ; but taking no heed to walk in the Law of the Lord God of *Israel*, but flying upon the *Spoil*, and giving Countenance and Encouragement to the *Sins of Jeroboam* ; God at last rejected them, as he did *Saul* : and for this Cause,

Psal. 89. 14.

Psal. 9. 4.

Raised up the General [OLIVER CROMWEL] I
 say, for the Throne's sake, that they might be no
 longer polluted and *prophan'd* by such a Generation
 of corrupt Men. And had not the General done
 what he did, to have the Thrones purged from
 that Dross and Filth, which cleaved thereto, I
 know not how he could have *answer'd* God for that
 Power and Trust which he hath put into his Hands.
 (p. 15.) And here (by the way) let me speak a
 word unto such as shall sit next upon *his Throne*;
 I would have Men consider well before-hand what
 they do: It's God's *own Throne*; and to speak
 comparatively, It is the *only Civil Throne* he hath
now in the World; by it, He will do mighty and
 terrible Things: And therefore such as are not
 for Christ, He will lay them aside, one after ano-
 ther, and set up such as shall pour out the last Vi-
 als quickly upon *Monarchs*, and the Antichristian
 Kingdom. One thing more I shall add, in Rev.
 16. 10. it is said, And the Fifth Angel poured his Vi-
 al upon the Throne of the Beast, (the Greek hath it
 Throne, not Seat) and his Kingdom was full of Dark-
 ness. By the Throne of the Beast, I understand the
 Ten Horns, that is, the States and Kingdoms of
 the World, which gave Authority and Power to
 the Beast. By Darkneß, I do not understand (at
 least not chiefly) that which is spiritual, as in re-
 ference to their Errors, Superstitions, Idolatries,
&c. for so that Kingdom was full of Darkneß be-
 fore; but it is meant of Amazement and Distrac-
 tion, not knowing what to do, nor seeing any
 way how to come out. For Application to the
 thing in hand, after the Death of the late King,
 his Throne and Kingdom perishing under the
 Fifth Vial, how were the People then generally at
 their Wits end? In such Darkneß, as they fell
 one upon another. So upon the Dissolving of
 this Parliament (which was so degenerate as it
 look'd

look'd more like the *Throne of the Beast*, than God's
Throne) what a thick *Darkness* is now gone over
Men, as if an Angel had smitten them with
Blindness, as were the *Sodomites*. And this you
must expect still along, that as *Thrones, States,*
Powers are broken to pieces, so *Confusion, Distrac-*
tion, and *Darkness* will ever follow, especially a-
mong *Hypocrites, Timeservers,* and the *Antichristi-*
ans. None of the *Wicked shall understand,* but the
Wise shall understand, Dan. 10. 12. And therefore
for the *General,* and such with him, whom the
Lord used as seasonable and good Instruments to
Dissolve the late *Parliament,* here may they see a
Divine Stamp and Character upon their Work, even
God's cursing both it and them, namely, by this
Darkness, which is fallen upon the Children of
this World. Had the *Antichristians* approv'd it,
had those (p. 16.) which have enrich'd themselves
(Ministers, and others) under the late *Parlia-*
ment, appear'd in it, and for it; had our *Judg-*
es and *Lawyers* cry'd it up, *Law, Law*; Had the
Clergy given Thanks for it: In a word, had the
People thorow the whole Nation, sent in their
Approbation and Consent to it, a Man might very
well have question'd the Work, whether it were
of God or no. But, considering upon the Break-
ing of this *Throne,* what *Darkness* followed in
Priest, in *People*; it is most evident and clear, that
it was not *God's Throne,* but Man's rather; and
for this end thrown down, that the *Antient* of
Days may have his *Throne* set up, and he sit a-
gain most gloriously amongst us. *Canne's Voice*
from the Temple to the higher Powers, p. 17. For the
Affinity of this Subject in a great Measure, I shall
add here, another of your *Rabbies* Notion, as to
Oliver Cromwel, as well grounded as the preceding,
and which shews his admirable Talent at *Prophecy*
and Interpretation, I mean *John Spittlehouse,* in his
Warning-

Warning-piece Discharg'd, or Certain Intelligence communicated—the Lord General Cromwel, p. 7. He
 ‘ takes upon him to make good, That our present Ge-
 ‘ neral ought to be esteemed the same to Us, as Moses to
 ‘ the Israelites, as he was their Deliverer, Judge and
 ‘ General. Which he endeavours to do, by a long
 Parallel for a great many Pages, from 7, to 25, an-
 swering (in his way) divers Objections ; and parti-
 cularly to that, p. 12. ‘ Hast thou not put thy self
 ‘ in Possession by thy Strong Arm and Long Sword?
 ‘ What then is this thou hast thus taken upon thee,
 ‘ except thou intendest to make thy self altogether
 ‘ a Prince or King over us, *Numb.* 16. 13. *Resp.*
 ‘ Harken and consider, O ye stupid and ungrateful
 ‘ People! Are not these your present Thoughts a-
 ‘ gainst the General? And if so, hath he deserved
 ‘ them at your Hands? Have you been like-
 ‘ minded heretofore? Have your Hearts been
 ‘ formerly possess’d with such Prejudices towards him,
 ‘ whilst ye were under the *Egyptian Pharaoh*, whilst
 ‘ ye were suffering in the aforesaid Iron Furnace,
 ‘ or labouring in the aforesaid Brick-kilns, whilst
 ‘ he was chiefly instrumental in working all the
 ‘ Miracles upon *Pharaoh*, and all his Servants and
 ‘ Hosts, whilst he turned their Babylonish Sun of
 ‘ Monarchy into Darkness, and their Moon of
 ‘ Church-Government into Blood; whilst he
 ‘ pluck’d their Stars of Honour from their Orbs, and
 ‘ their Planets from their Spheres, whilst he was
 ‘ the Instrument of God to strike thorow Kings in
 ‘ the Day of his Wrath; whilst he was a Judge a-
 ‘ mong the *Heathen*; whilst he fill’d the places
 ‘ where he came with dead Bodies; whilst he
 ‘ wounded the Heads over many Countries; whilst
 ‘ he trod the young Lion and Dragon under his
 ‘ Feet, viz. *Charles I.* and *Prelacy*, and *Charles II.*
 ‘ and *Presbytery*; whilst he brought you thorow the
 ‘ aforesaid Red Sea of Blood; whilst he went tho-

row the many Straits and Hardships in England, Ireland, and Scotland, whilst he was put to make his several Addresses unto God by Prayer and Supplication in his many great Straits and Hardships. p. 13.

Then, in his *Army vindicated* (p. 7.) where he would have *Members of Churches* quatenus *Members of Churches*, to have nothing at all to do in any thing that appertaineth to Civil Judicature, and that herein they will have much Advantage: 'For, first, under God, they will, by such Means, be put into the greatest Condition of Safety and Liberty, that ever the Church enjoy'd under the Gospel. (2.) By so doing, they will be, as it were, wholly set apart to propagate the Gospel in all Places, where their Brethren of the Army either hath, or by Providence may yet conquer, and so by Gradation, until the Kingdom, and Dominion, and Greatness of the Kingdom under the whole Heavens, shall be given to the People of the Saints of the most High, whose King- Dan. VII. dom is an everlasting Kingdom, whom all Dominions shall serve and obey, *The Time being Now present that the Ancient of Days is come, and Judgment is given to the Saints of the most High, so that they shall take the Kingdoms of the World into their Possessions, and that for ever, even for ever and ever; even so be it, Lord Jesus, Amen, Amen.* And then, by way of Postscript to his *Warning-Piece* discharg'd, he adds, most exultingly, as if all the World was in the Saints Possession, that of Luke 2. 13, 14. *And suddenly there was with the Angel, a Multitude of the heavenly Host praising God, and saying, Glory to God in the highest, on Earth Peace, Goodwil towards Men; and of Rev. 19. 1, &c. to verse 11th, and concludes, He that hath Ears to hear, let him hear; I add, he that hath Eyes, let him read, wonder, and be astonish'd at the villainous, nonsensical, blasphemous Wrestling and Perverting of the Holy*

Holy Scriptures, by these two *abominable, blind, infatuated, ignorant Enthusiasts*, and *accursed Rebels, lying, false Prophets*, and most justly liable to the *Plagues* that are written in the *Book of Revelations*, to which they have most audaciously added, as I shall shew by and by, *Rev. 22. 18, 19.*

This for a *Taste* of these extraordinary *Spark's Gifts* of *Prophecy*, by way of *expounding* or *interpreting* of *Scripture*. Now for *Prophecy*, as it signifies properly *Prediction* of *future Events*: *Prophet Canne*, speaking of the *little Horn*, he would have two things observ'd, (1.) 'The *little Horn* is to be consider'd
' as the *Kingdom* of the *Beast*, and as the *Members*
' or *Worshippers* of the *Beast*; by the *Kingdom* of
' the *Beast*, I understand him as *changing Times*
' and *Laws*; by the *Members*, as making *War* a-
' gainst the *Saints*. (2.) When I speak of the *little*
' *Horn*, or *Antichrist*, I do not mean the *Person* of
' the *Pope*, or any *Succession* that way, but I mean
' a *State* or *Kingdom*. It is true, the *Pope* is a
' *Member* of that *Body*, but he is not the *Body*.
' Again, I do not here intend alone, the *Church*,
' *Ministry*, *Worship*, or *Government* of *Rome*;
' but I include all *false Churches, Ministries, Forms,*
' *Ordinances, Institutions*, brought in by *Men*, what-
' soever in the *Worship* of *God* is besides, or con-
' trary to the *Gospel* of *Jesus Christ*: All this,
' whether in *England, Scotland*, make up this *Anti-*
' *christian Kingdom*, as that in *Rome*. *Canne's*
' *Voice from the Temple to the higher Powers*, p. 19.
But 'tis worthy *Observation* here by the *Way*, that
this infallible *Prophet* condemns all *Churches* in the
World as *Antichristian*, except that of the *Anabaptists*,
as appears in his *Epistle* to *Colonel Overton*, *Govern-*
nour of *Hull*; the whole *Paragraph* being extraordi-
nary, its pity to conceal it, especially the *Book* be-
ing now become *rare*, and speaking possibly the
Sense of that *Sect* in general, and what may reason-
ably

ably be expected from them, if ever by the *just Judgment* of God they should come into Power :
 ' I hope (saith he) there will be shortly some effectual means us'd to remove from the People the
 ' *heaviest Burthen*, and forest Plague
 ' that lies upon them ; which is a Generation of *Priests*, that *fatten* the
 ' People for the *Day of * Slaughter*.
 ' For my part, what Interest I have,
 ' either with God or Men, I shall
 ' endeavour to improve to the utmost,
 ' *That the Foxes, both the old, and the*
 ' *the young Cubs*, which spoil the Vines
 ' and the tender Grapes, may be taken. I know
 ' People generally, tho' they complain of other
 ' Oppressions and Burdens, and would willingly
 ' be eas'd of them, yet here they have no Feeling,
 ' and therefore they are the more to be pitied, and
 ' the sooner helped, in not apprehending what
 ' is the greatest Misery they lie under. Those who
 ' have lately shewn so much good Affection to have
 ' the Gospel advanc'd in *New-England*, I hope they
 ' will be far more *enlarged* in their Bowels for the
 ' *Conversion of poor Heathens* (such they call all but
 ' their own Sect) in our own Land, that the People
 ' which sit here in Darkness may see a great Light,
 ' and to them which sit in the Region and Shadow
 ' of Death, Light may spring up. But to return to
 ' our *inspired Author*, and to come to the Business, and
 ' to draw nearer this *wonderful Light* : ' Now, saith
 ' he, for the Rise or Beginning of this *Antichristian*
 ' Kingdom : First, as it was obscure and dark, so
 ' it had its Beginning in the Year of our Lord 400,
 ' to this add 1260, and it goes to the Year 1660 ;
 ' and here is the *Time of the End*, concerning the
 ' whole *Antichristian Kingdom* ; for further, and beyond
 ' this *Time*, I believe it *will not extend*. I do
 ' not say, That the *Antichristians*, or Members of
 ' the

* That is, when the Saints shall get into Power, and retaliate upon Babylon, you, the Independents, and the rest of the Millenaries.

' the *Beast*, shall perish now or before, for I hold
 ' the contrary, That after their Kingdom is de-
 ' stroy'd, many of them shall remain, and attempt
 ' most horrible and cruel Actions, but for the State
 ' it self, *That shall be found no more at all* after the
 ' Year 1660. This the Angel calls
 Rev. xviii. li. ' the *Judgment of the Great Whore*. Why
 Rev. xvii. i. ' *Judgment?* Because *Thrones shall be*
 ' set, and the *Ancient of Days shall sit*; and look, as
 ' by a *Law, Kings, and Kingly Power, shall be cast*
 ' out from the Nations; so will the Lord raise up
 ' Men, zealous of his Glory, who shall publicly
 ' give Judgment against *Babylon*, that it remains for
 ' ever in the Dust. Before I come to shew my
 ' Reasons for the Time I have asserted, I shall com-
 ' mend these *three* things to the Reader; (1.) How
 ' I understand that Place, Rev. 10. 2. where the
 ' mighty Angel sets his right foot upon the Sea, and
 ' his left foot upon the Earth. As by the Angel Christ
 ' is meant, so as he stands, it is upon the two perse-
 ' cuting Powers in the World, the *Spiritual* and
 ' the *Temporal*. His right Foot is
 ' upon the [*] Sea. You know the
 ' *Spiritual* Power went ever be-
 ' fore the *Temporal*; hence they
 ' us'd to say, the *Lords Spiritual*,
 ' and the *Lords Temporal*. And his
 ' left Foot on the Earth; that is, on
 ' the *Kings and Kingdoms* of the
 ' Earth. So then my Opinion is,
 ' That these two Powers Christ
 ' will crush under his Feet toge-
 ' ther, and at one Time. There
 ' was a Truth in that Saying, *No Bishop no King*;
 ' the Event made it true, and well fare a good Token.
 ' So now, as the Reliques of *Monarchy* which re-
 ' main yet with us shall be remov'd, so will the Re-
 mainers

[*] Note how they
 call it the Sea of
 Rome, the Bishop's
 Sea. It seems this
 illiterate Fellow, tho'
 a Prophet and in-
 spired, understood not
 the Difference be-
 tween Sedes, and
 Mare; his Spirit
 was not acquainted
 with the Language
 of the Beast.

mainers of the *Antichristian Kingdom* be removed with them, &c. (p. 20.) (2.) Thou art to take notice,——That as the Thrones were first set up in *England* to arraign *Monarchy*, and pluck up by the Root that tyrannical Power which stood in opposition to *Jesus Christ*, and to avenge the Blood of his Saints upon it, even so (as suitable to it) here with us will begin his great Work (by the Thrones) against the Kingdom of *Antichrist*, for the total Extirpation thereof. For howsoever I said before, That the *Antichristian State* (as Church, Ministry, Worship, Government) shall be destroy'd before the Year 1660, yet I am of opinion, in respect of *England, Scotland, and Ireland*, before one half of that Time is expir'd, the supreme Authority of this Nation will effectually finish that Work.——What Progress in this Work they will make, who shall come next in place, I cannot tell; but this I must tell them, *The great Business which the Lord hath for the Higher Powers of this Commonwealth now to do, is in order to the fulfilling those Prophecies, which relate to the present Time, (p. 21.)*——(3.) As *Christ* will crush both Powers at once, and thus by the Thrones, so there will be a special Opening of his Mind unto some, whereby to know both their Work and Time. As Men formerly have observ'd Providence, so in the latter Age they shall understand Prophecies, and act in order to them, and to the Accomplishment of them. Declare ye among the Nations, and publish, and set up a Standard, publish and conceal not, say, *Babylon is taken.* The Knowledge of the Time of the End, will be so clear and certain to SOME Men now SHORTLY IN POWER AND PLACE, as they will publickly declare upon what Account they act; namely, as being CHOSEN AND CALL'D OF GOD, to execute the Vengeance of the Lord upon *Babylon*,

lon, [that is all without any distinction, pray mark it, that *are not Anabaptistical Millenaries.] (p. 22.)

* All else are Heathens and Antichristians, and by these Saints, Victims devoted to Slaughter by these sanctified Cut-throats, and spiritual butchers.


'The first War (I find) made against the People of God by the Antichristians, was in the Year 406. About that time, we read of a People call'd Donatists, (Hell could never have afforded a more wicked and bloody Generation of Monsters, to parallel these Anabaptists with, than these: I beseech the Reader, who has not read St. Augustin, Optatus, &c. to read over Mr. Long's History of the Donatists, since this ignorant and shameless Fellow is so willing to derive the Pedegree of his Sect from them) 'who by the Antichristian Clergy, and others, were held Schismaticks, Hereticks, Blasphemers, &c. and no otherwise proceeded against, and persecuted, than if they had been indeed most wicked People, &c. (p. 23.)——Against these good Men (in whom began the Witnesses that should Prophesie a Thousand two Hundred and Threescore Days, cloathed in Sackcloth)

REV. 11. 3. [now we have discover'd who the Two Witnesses are, The Anabaptists forsooth,

Oh rare Jack of Leyden, and Knipperdoling, and the rest of that blessed 'Crue of the Apostles Successors!]

'warred the little Horn (in his Worshippers) by Canons, Councils, Imperial Edicts, &c. to the shedding of much innocent and precious Blood: And this was (as I said before) in the Year 406; to which 1260 Years being added, it comes to the

'Year 1666, and to the Number of the

 'Beast 666. So then, in brief, my Opin-

'ion is this, As the Antichristian State shall be destroyed before, or by the Year 1660, and all That fulfilled which is set down, Rev. 18.

'So, not beyond the Year 1666, shall the Antichristians themselves, and Worshippers of the

'Beast,

Beast, escape the Vengeance of the Lord, (p. 24.) and of his Temple: But either by Repentance from dead Works [*and being Rebaptized by these Anabaptistical Saints*] come in, and put themselves under the Glorious Scepter of Jesus Christ [*put into the Hands of Oliver Cromwel, or some such a Saint*] or cast into the Wine-press of the Wrath of God, and so that fulfilled, Rev. 19. And here the Lord will put an end to all the Troubles of the Gentile Churches, not to go beyond, or farther than the Year 1666. After that time, they shall be call'd to the Marriage Supper of the Lamb, and sing Allelujah, Salvation, and Glory, and Honour, and Power unto the Lord God; Allelujah, for the Lord God Omnipotent reigneth. (p. 25.)

Again, as to the Jews, our Prophet hath this memorable Passage, he tells us — This total Desolation of the Temple, under the Reign of Julian (in which the Jewish Sacrifices were wholly taken away) fell out in the Year 365; to which 1290, being added, do make up 1655, the time designed for the Rising and Beginning of the Jews after their long Dispersion. (p. 26.) — I do not understand — any general Conversion of the Jews at this time, unto the Faith — but only a Rising amongst them upon a civil Account, to Recover their own Country. (p. 27.) —

About this time (namely the Year 1655, if not before, my Opinion is (and grounded, I conceive, on the Holy Word) that the Turk, with great Forces, will come into Italy; at the time of the end, shall the King of the South push at him, Dan. 11. 40. that is come out against the Pope, yet so as he shall effect little or nothing, but suddenly depart; For Tidings out of the East, and out of the North, shall trouble him; that is, News shall be brought unto him, of an Insurrection of the Jews through all the parts of his Empire, making head,

forming themselves into a Body, and entring into the Land of Judea : The first shall say to Sion, Behold, behold them, and I will give to Jerusalem One that bringeth good Tidings. (Isa. 41. 27.) It seems to hold forth the Messengers of the Jews, which shall pass from place to place, with Tidings of their Designs, and so bring others in for the sooner and better effecting of it. (p. 27.)

Then he adds — Here by the way take notice, That the Turk having brought his Forces out of Asia and Africa into Italy, against the Christians, or rather Antichristians : This I take to be the Drying up the River Eu-

Rev. 15. 12.

Isa. 11. 25.

& 51. 10, 11.

phrates, and the Waters thereof, that the way of the Kings of the East might be prepared. The meaning seems to be thus, The Power and Strength of the Turks being in Christendom, the Jews (improving the Advantage and Opportunity of the time) will rise and repair to their own Land, and by a strong

(*) Hence it is said, They shall take the Kingdom, Dan. 7. 18. and after the Kingdom shall be given them, ver. 27.

Hand, re-enter and take the Possession of it. (*) And this shall they do, — only upon a civil Account, taking Example from other Nations, To shake off the Yoke of Tyrants, and to be a free People. (2.) The Jews being en-

tered into their own Country : The Turk shall go forth with great Fury to destroy, and utterly to make away many. And here begins the time of Trouble, such as never was since there was a Nation, even to that same time. Most cruel and bloody Wars between the

Jews and Turks. This Conflict shall be (for the most part) in Judea ; * And he shall plant the Tabernacles of his Palace between the Seat in the Glorious Holy Mountains ; that is, the Borders, or Continent, betwixt Euphrates and the Mediterranean. Of this War and place

* speak-

‘ speaketh * *Ezekiel*: In the latter Days thou shalt
 ‘ come into the Land, &c. So † *Zechariab*, I will gather all Nations a-
 ‘ gainst *Jerusalem*, and the City shall
 ‘ be taken, &c. Moreover, as this
 ‘ War is express’d in Holy Scripture, and the
 ‘ Place, so the Continuance of it, how long it
 ‘ shall be; Blessed is he that waiteth,
 ‘ and cometh to the thousand three
 ‘ hundred and five and thirty Days.

* *Ezek.* xxxviii.
viii, ix, x, xi.
† *Zech.* 14 2, 3.

Dan. xii. xii.

‘ This latter Number is more than the former, by
 ‘ forty five Years; and so long shall this War con-
 ‘ tinue between the *Jews* and the
 ‘ *Turks*, namely, from the Year 1655,
 ‘ to 1700, &c. (3.) These Years
 ‘ being expir’d, about the Year 1700, *Michael*, the
 ‘ great Prince, will stand up for his People, *Dan.*
 ‘ 12, 7. *Rev.* 1. 7. *Psal.* 102. 13.
 ‘ *Joel* 3. 2. The *Turk* now totally and
 ‘ finally shall be destroy’d, &c. —

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‘ ——— But to return to the Year 1655: It is
 ‘ the Opinion of many, (and I am of the same
 ‘ Mind) that six thousand Years from the Creati-
 ‘ on do meet with the Ending of this Year 1655,
 ‘ which is near at hand, and great Revolutions are
 ‘ look’d for at that Time (1.) The *Turk*, his
 ‘ coming against *Italy* with such Multitudes, will
 ‘ fill all *Europe* with Terror and Amazement, &c.
 ‘ (2.) In this Year will the Lord most eminently
 ‘ appear, shaking the Earth, and over-
 ‘ throwing the Thrones of Kingdoms e-
 ‘ very where in *Europe*: By this time

Hagg. ii. xxii.

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(I verily think) the Thrones will be set,
 ‘ and the Antient of Days sitting thereon, &c. —
 ‘ (3.) At this Time great Changes and Revoluti-
 ‘ ons will be, in Respect both of Persons and
 ‘ Things; for howsoever I am assur’d, that every
 ‘ Change amongst us shall be for Good unto the

' Nation, as this present Government, and what
 ' follows, a great deal better than the former, yet
 ' I question whether the *Lord will thoroughly purge his*
 ' *Floor*, in sweeping out all corrupt and selfish Men
 ' until that Time:—————*Nevertheless*, this I
 ' would have the Reader observe, That about the
 ' Year 1655, the *Righteous alone* shall flourish and be
 ' exalted. A two-edg'd Sword is in
 ' their Hand, to execute Vengeance
 ' among the *Heathen*, &c. — And this
 ' supream Power shall abide with them
 ' *four or five* Years without Interruption, until
 ' they have broken in pieces the *Fourth Monar-*
 ' *chy*.

Psal. cxlix. vi,
 vii. Page xxx.

I might enlarge very much on this Subject, were
 it necessary; but I think this sufficient as a *Specimen*
 to shew the *Impudence*, as well as *unparallel'd Villany*,
 of such *audacious Pretenders to Prophecy* in either
 Sense, and the extream Danger and Hazard those
 miserable People expose themselves unto, who run
 after, and herd with such *woolwisch* Seducers. I shall
 only beg the Readers Patience to let me make a few
Animadversions on these abominable Passages of these
 two *diabolical* Writers.

(1.) In the first place I might challenge all the
well-read Men in the World to produce a *Blacker* or
 more *infernal Piece of Villany* (except that of the
Jews in Reference to our Blessed Saviour's Cruci-
 fixation) than this of this *Munsterian Caitiff's Justifica-*
tion of the Murder of King Charles the I. of ever
 blessed and *immortal Memory*, by the most *accursed*,
bloody, hypocritical, atheistical Varlet that ever trode
 upon the Earth; *Ravillac, Clement, Guido Faux*, and
 all that *Tribe* were even *Saints*, nay *Angels* in Com-
 parison of him: Nay, I defie all the *Reading of*
Mankind to shew any *Fact*, or *Facts*, of all the *Popes*
 of *Rome*, *Jesuits*, and *Turks*, more *inhumane, horrid*,
 and *wicked*, than what was acted by our *Seētaries*,
 -from

from 41 till 60, all which *Rebellion, Treasons, Murders, Sacrileges, Robberies, Plunderings, Perjuries, Blasphemies, and Apostacies*, have been canoniz'd, asserted, justified, vindicated, even by *wresting and perverting the Holy Scriptures* themselves in their *Pulpits*, (as far as could be done, to the very Face of God Almighty Himself) applauded, magnified, as the *Præludiums* and *Forerunners* of the so much boasted and expected *Millenium*, or *Christ's Personal Reign* upon Earth for a *Thousand Years*; and most blasphemously, as by these two *Judas's*, charg'd even upon God himself as the *Author, Approver, and Abetter* of them, most impiously supposing the *Gracious Approving, Blessing, Concurrence* of God, who is of purer and holier Eyes than to behold Wickedness with any the least Degree of Complacency, with *Acts* diametrically opposite and contrary unto his own revealed *Laws* and *Precepts*, the *Violation* of which he hath threatned with *eternal Damnation* to the *Impenitent*.

(2.) It is to be observ'd by the Event, [the surest Interpreter of Prophecies] That what this lying Prophet, Canne, so confidently predicted, is all meer *Chimæra, Nonsense, and Ridiculous*; not one Tittle of what he foretold in reference to the Years 1655, 1660, 1666, 1700, verisified in the least, but all downright *Lye* and *Imposture*, a plain and infallible *Demonstration* if he was impell'd by any Spirit, it was not the Spirit of God, the Spirit of Truth and Holiness, but rather of *Legion*, the Spirit of Error, Lying, Seduction; the Spirit of Rebellion; Cruelty, Inhumanity, and Revenge; the Spirit of Assassination, Covetousness, and the World; the Spirit of Ambition, Pride, and Sacrilege; the Spirit of Apollyon, Abaddon, Antichrist, and Hell; the Spirit of Cain, Balaam, and Judas.

(3.) From the foregoing Passages its very remarkable, and from the Frustration of their Predictions, that these false Prophets, and their ignorant, mis-led Followers, who so greedily swallow down, and gave Credit

to their *Lies* and *Forgeries*, were so far from being God's *Chosen People* and *Saints*, as they arrogantly stil'd themselves in those *Days* of *Delusion* upon all Occasions; that they were *judicially*, and in *Wrath*, forsaken by Him and his *Holy Spirit*, given up to believe the *grossest Lies*, the most palpable and damnable Errors and Delusions, which is an infallible Signature of *spiritual Desertion* and *Dereliction* (at least for a season) as might be shewn from innumerable Scriptures. Of *Spiritual Infatuation* (a fore Judgment of God, and fore-runner (for the most part) of eternal, irrevokable Perdition.) The *Signs* or *Symptoms* of it being *notorious* in all the *Sects*, those *Locusts* of the *bottomless Pit*, in those *horrid Times* of *Impiety* and *Confusion*.

Let's, in short, run over the uncontested *Symptoms* of *spiritual Infatuation*, and we shall presently

have a View of the desperate Condition of those *devoted* execrated *Sectarians*.
 Dr. Stamp's *Spiritual Infatuation*. The first *Symptom* is a ready Belief of, and an *obstinate* pertinacious Adherence

unto *apparent Lies* and *Delusions*; they have not known nor understood, for he hath [*judicially, for their Sins and Impenitence*] shut their Eyes that they cannot see, and their Hearts, that they cannot understand [*since their wilful and deliberate Apostacy from the Truth, for carnal and worldly ends, Isa. 18. 19, 20.* And doth not the Spirit speak expressly, *That in the latter times, some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils, speaking Lies in Hypocrisie, [teaching that for Truth and Gospel, which they in their own Consciences know to be false] having their Consciences seared with a hot Iron [having no Sense of the Fear of God, or his future Judgments before their Eyes, for such their wilful Infidelity, Hypocrisie and most horrid Dissimulation, 1 Tim. 4. 12.* And for this Cause [*for their receiving most seriously the Love of the Truth, that they*

they might be saved, for their Levity in *forsaking* the Church of Christ, for their too easily indulging and gratifying their itching Ears, affecting Novelties, consulting therein, and thereby, their outward Interests and Pleasures, &c. God shall send them strong Delusions, that they should believe a [Lying Religion that should suit and jump with their corrupt Humours and Inclinations] that they All might be Damned who believed not the Truth, but had Pleasure in [found their Satisfaction in the Doctrines of] Unrighteousness [countenancing, encouraging and soothing them up in their evil ways and practises, by the contrivance and flattering of crafty self-designing Deceivers, 2 Thess. 2. 10, 11, 12. (2.) The next Symptom of Spiritual Infatuation, remark'd by the Loy-

al and Orthodox Dr. Stamp, is a daring kind of Impudence 'in sinning, when

Dr. Stamp of
Spirituu. Infat.

' Men care neither what they do, nor
' before whom; when there is not only a want of
' sight in the Understanding to look upon their
' Sin,——a want of Sorrow in the Heart to grieve
' for it, but a want of Shame in the Face to Blush
' for it.——So we find both charg'd upon the House of Israel, by the Prophet Ezek. 3. 7. *All the House of Israel are Impudent and Hard-hearted; So Jer. 6. 15. Were they asham'd when they had committed Abomination? Nay, they were not at all asham'd, neither could they blush. And in the next Chapter, They stole, they robb'd, they murdered, they committed Adultery, they swore falsely, they burn'd Incence to Baal, they walked after other Gods whom they knew not. [Apply this to those late most wicked Times they stole, robb'd the King of all his Publick Revenues, seiz'd his Forts, Garrisons, Palaces, robb'd and plunder'd the Church of her Patrimony, murther'd the King, the Archbishop, besides a great many of the Nobility, Gentry, Commonalty, sequestred and decimated their Estates, turn'd their Families, with a vast many of the Clergy, to Beggary,*

Swore falsely, perjur'd themselves by divers and contradictory Oaths, as the Covenant, the Protestation, Engagement, &c. imposing of them most severely upon all Degrees and Orders of Men, burnt Incense unto Baal, their own Devices, Religions of their own devising, Independency, Millenarianism, and innumerable Heresies, walked after other Gods whom they knew not, strange Sects and Opinions never thought of or known before in the World, [as Quakerism, &c.] and yet notwithstanding all this, they came and stood before God in his House which was call'd by his Name, Ay, and said too, that they were delivered to do all these Abominations; Jer. 7. 9, 10. [Nevertheless, they all professed the same good old Cause; this was their constant Note, the Pure, the sincere Protestant Religion: All pretended to oppose Babylon, all to set up the Kingdom of Christ Jesus, tho' in different ways; and all pretended a Divine Commission for it, and to justify all their Practices by the Scriptures, and by the Spirit, and that they were Order'd and Appointed by God to do all they did.] But see the Doom of this infatuated People, 'They had sinn'd themselves
' so far out of God's Favour, that the Prophet is in-
' hibited so much as to Pray [or interceed] for
' them; Therefore pray not thou for this People, neither
lift up a Cry nor Prayer for them, neither make Interces-
sion to me, for I will not hear thee, Jer. 7. 15.

(3.) A Third Symptom of Spiritual Infatuation the Doctor observes, is, 'When the Mind of Man is Un-
' counsellable, when a Man is wilfully and incorrigi-
' bly resolv'd to walk contrary unto God, not only
' when a Man is not Reform'd, but when he hates
' to be Reform'd. It is said of Ahab,
Lev 26. 2, 3 'That he sold himself to work wickedness in
Psal. 17. 1 K: 'in the sight of the Lord: That is, his
21. 20. 'Heart was so set upon it, that he
' takes Elijah for his Enemy, for no other Reason,
' but because he would reprove him; and hates

Micaiah,

' *Micaiah*, for no other Reason, but because he
 ' knew he would speak truth ; — As is the Sin,
 ' so is the Punishment ; The Sin wilful, and the
 ' Punishment inevitable : See *Prov.* 1. 24. *Luke* 19. 41.
 1 *Sam.* 2. 25. 2 *Chron.* 25. 16, &c. (4.) ' This in-
 ' curable Evil of Incurigibleness is ever attended
 ' with another Evil as desperate and pernicious to
 ' the Soul ; — and that is *Senselesness* and *Security*,
 ' especially in the time of the greatest Danger ;
 See *Eccles.* 9. 3, & 12. *Luke* 21. 34, 35. *Matth.* 24.
 37, 38, 39, 48. &c. *Job* 12. 9. I need not trouble
 you with the Application of these Symptoms, the
 very naming of them alone will direct you to do it.
 I might add divers other *Symptoms* of *Spiritual Infatu-*
ation peculiar to those Times, an incessant *Itching*
 after *Novelties* in *Worship* and *Opinions*, running from
Seet to *Seet*, and at length, dropping into *Scepticism*,
 or *Atheism*, or that which is equivalent, and not one
 jot better *Quakerism*, that *Common-shore* of all the
monstrous and most *infamous Heresies* that ever sprang
 up in the World, the very *Quintessence* and *Master-*
piece of *Satanical Hatred* to Souls, and *Delusion*.
 This running from *Seet* to *Seet*, was the *Epidemical*
Disease of those Times, when *Satan* was broke
 loose, and the *bottomless Pit* uncover'd ; to which may
 be added, *spiritual Pride*, and *Conceitedness*, an *Af-*
fection of extraordinary *Sanctity*, and a strong *Opin-*
ion of *Holiness* in *Conjunction* with the worst of
Immoralities, and the most *odious* and *obvious*, even
Beastiality and *Uncleanness* : Every Villain that ran
 with the Times, was a *Saint*, *Godly* ; and they call'd
 all *Saints* of their own Party or *Faction* ; their *Ar-*
mies of *Cut-throats* and *Plunderers*, *Saints* ; *Enthusi-*
astical Preaching and *Praying Saints* ; their *Books* of
 all sorts, from the *High Presbyterian*, to the most
 groveling and contemptible *Seet*, are full of these *Com-*
pellations, even to *Nauseousness*, and a full *Discovery*
 of their noted *Hypocrisie*, and *Estrangedness* from all
 that

that is really and substantially good, as a Stigma or Brand of Infamy upon their respective Sects. The Humility and real Piety of the most Holy Ages of the Church, made them very sparing of these Titles; and for such Men as I have been describing to assume to themselves so familiarly such glorious Compellations, Men guilty of the most enormous Sins, of Rebellion, Sacrilege, Murther, Perjury, Robbing and Plundering, Unmercifulness, Implacableness, Revenge, Pride and Ambition, and Covetousness, Schism, Heresie, Blasphemy, and yet to call themselves Saints, discovers infallibly how prevalent Satan was, and is with such Men, and what Spirit they are acted by, the utmost of his Transfigurations, the strongest of his Delusions, whose Slaves they are marked for, and whither (without extraordinary Mercy) they are agoing.

(4.) I shall shew you from the Non-accomplishment of this Cann's Predictions, that by his own Confession, he was as great an Impostor, and acted by the Spirit of Error and Falshood, as much as Jack of Leyden, or Knipperdoling: 'I could, says he, shew in several Particulars, how contrary — the Carriages and Practices of the Munster Imposters (first and last) were to what is either said or done by the Cann's Voice from the Temple, p. 5. ' Godly of this Age, who are of my Opinion. — It's worth the observing how subtilly Satan hath carried on his Design to keep Men in Ignorance, Superstition and Bondage, and to hinder them from embracing the things belonging to their Peace, &c. Thus he raised up false Christs, and why? That the True might not be received when he came. So for the Munster business. The Devil knew in the latter Days, TYRANTS and OPPRESSORS would be thrown down, the Antichristian Kingdom destroyed, good Men and good Things advanced. Now mark the Craft of this wicked One: When the Appointed time should come, in which these things were to be fulfilled, to the end that
Men

Men might not then believe, he stirr'd up beforehand, a Company of Seducers to beguile the ignorant and simple People, meerly (I say) upon the account, that when the time should come that Tyranny and Oppression should be suppress'd, Babylon cast down, Righteousness exalted, that this Work might not find Acceptation among the People; he then (as I said) poisoned before-hand the Minds of the People, by suggesting Munster, and the Effects of that Business: So then in short, the Sum is this; The Devil in causing that Work in Munster, intended that it should be a Snare to the People of this Age. Now to turn the Tables upon this bloody Munsterian Canne; Is it not plain by P. 6. his own Confession, since he was so confident of these Events, as afore-recited, (and particularly in his Epistle Dedicatory to Oliver Cromwel, wherein he exhorts him to search the Prophecies of the latter Times, to find out what was his Work, and as then proper for him, and tells him, That he purposely publish'd this Book to answer the great Question. What is next? That is after the Dissolution of the Parliament 1653. 'That His Excellency, and others, might see what his Opinion is, and how grounded upon the Word, concerning the Lord's Work, and working at that time, and wherein He, i. e. Oliver, and others, are to move and follow the Lamb. And then a little after, tells Oliver, 'Methinks I should find you in that Voice from Heaven, saying, Come out of her my People; and to be one of the Angels pouring the Fifth Vial. — And a little after; 'This Voice from Heaven, and the Fifth Angel is already come. — And if the Lord shall be pleas'd to perfect by you, the good Work which he hath made you instrumental in; that is, to be his and our General still, for the executing of the last Vengeance upon the Two persecuting Powers of the World, viz. KINGLY and Antichristian, it will be such an Honour as few of the Sons of Men ever had.) I say, is it not mani-

manifest that those *Munsterian Prophets and Canne*, were actuated by the same Spirit ; that is, as himself says, *the Devil*, and for the very same ends, by his own Confession, to be a *Snare* to the People of that Age or Time. Did not Canne, by his *Epistle Dedicatory* to *Oliver Cromwel*, and the *Parliament*, in his *First and Second Voice from the Temple*, instigate them, and encourage them towards the setting up a *Fifth Monarchy*, or the *Kingdom of Jesus Christ*, to the Expulsion of all the settled Ministry then in being, such as it was, tho' God knows, little better than theirs, if any thing at all, by their Degeneracy, Rebellion, and most horrid Perjury, the taking away of *Tythes*, and all settled Maintenance, pay, to throw them down, that they might be never at all, and to revenge the Blood of all the Saints, Reward her even as she hath rewarded you, and deal unto her double, according to her Works ; in the Cup which she hath filled, fill her double : As if, saith this scarlet Saint, whereas this bloody Kingdom, most falsely judged you in the Saints which were before [that is, *St. Muncer*, *St. Jack of Leyden*, *St. Knipperdoling*, &c.] to be Hereticks, Blasphemers, Schismaticks [and so they were, and so was Canne, as now we see] ' and persecuted you by Imprisonment, Confiscation of Goods, yea, Death it self, ' and would not suffer you to walk in the Faith and ' Order of the Gospel, Reward her, even as she rewarded you ; that is, as God hath put the Power ' of Nations into your Hand, and the Day of Judgment of *Babylon* being now come. Wheresoever ' the Lord carries you forth, execute the Vengeance of ' the Lord, and of his Temple upon the Antichristian Kingdom. Here I speak still of Things, and not of Persons : *First Voice from the Temple*, p. 38. O good, moderate, tender-hearted, merciful Prophet Cann ! But suppose the Spirit should bid them cut Throats, and dash out the Childrens Brains against the Stones ? Should not they do it ? How would your

Prophecy

Prophecy [be fulfill'd without? How should these Scriptures you inculcate be fulfilled, *Rev.* 11. 15, 16, 17, 18, 19, 20. *Jer.* 51. 10, 35. *Jer.* 50. 45. that you set down at large as *Memento's* in the last Pages of your *second Voice*? How shall a *literal Parallel Vengeance* be executed and retaliated without it be *Personal*, and affect their *Lives* and *Livelihoods*.

This *Tenderneß* of the meek Mr. Canne, is much beneath the *Fortitude* and *Resolution* of a *Prophet*, especially in the *Delivery* of his *Message*; and truly, for this very Reason, considering the *necessary Qualifications* of a *Prophet*, I am forc'd to *disown* and *reject* him, as a *false Prophet*, not executing his *Message* faithfully and *courageously*. But in the next Lines he makes some amends, I find the Man presently come to himself again; it was only a *little Recoyling* of the *Old Man*, the *Flesh*, a *Passion* soon off soon on;—therefore he tell us as very gravely, ' That the *Glory of God*, in fulfilling his Word, is ' to be preferr'd before all worldly Prosperity; that ' a Heathen could say, Let Justice be done, and ' the World perish; shall Saints then hold back ' their Hands from executing the righteous Judg- ' ment of the Lord, only thro' a base Fear of ' worldly Inconveniencies. And whereas this ly- ing Prophet had the Confidence to say, by way of *Apology* for the *Anabaptists* and himself, 1653, ' Let ' *Sleidan*, or any other who hath written the *History* ' of *Munster*, be perus'd by any impartial Reader, ' and he shall not have any ground to frame a Pa- ' rallel, neither in reference to *Matter*, *Manner*, or ' *Men*. *First Voice from the Temple*, page 5. Doth it not appear, as to the *Matter*, that Canne and those *false Prophets*, *Matthias*, *John of Leyden*, and *Knipperdoling*, agreed in the *Matter*; the *Matter* was the setting up a *Fifth Monarchy*, setting up King *Jesus* on his Throne. ' Thus *John of Leyden* was led by his ' *Prophetical Spirit* upon the *City Walls*, where he ' put

‘ put off his Cloaths, and ran naked through the
 ‘ City, crying, The King of Zion is come, the King
 ‘ of Zion is come. Short History of the Anab. p. 23.
 publish’d Ann. 1642. And John Tuscorefer, a Gold-
 smith, as much a Prophet as Canne, and upon as
 good Grounds, having call’d the Congregation to-
 gether, declar’d, ‘ That it was the Will of the Hea-
 ‘ venly Father, that John of Leyden should be King
 ‘ of the Universe, and that with mighty Armies he
 ‘ should kill all Kings and Princes, and destroy all the
 ‘ Ungodly, and save the People that love Righteous-
 ‘ ness, and that he must possess the Kingdom of his
 ‘ Father David, till the Time come that he must
 ‘ deliver the Kingdom to his Father, and that all
 ‘ the Ungodly being kill’d, the Godly shall reign in
 ‘ the World. — And again, Thus saith the
 ‘ Lord, as I set Saul to be King in Israel, and after
 ‘ him David taken from the Sheepfold, so have I
 ‘ set John Becold my Prophet to be King in Zion,
 Page 26. [If this be not Antichristianism in as high
 a Strain as can be express’d, and consequently this
 Becold Antichrist, and his Followers Antichrists, as
 likewise the whole Tribe of Millenaries, or Quinto-
 Monarchians, who are for setting up the suppos’d
 visible Kingdom of Christ Jesus, there is no such Sin,
 never was, nor never will be.

So then here’s a plain Agreement in Matter, the
 setting up a Fifth Anabaptistical Monarchy, a visible
 temporal Kingdom of Jesus Christ upon the Earth.
 As to the Manner, here’s no Disagreement neither;
 by Force of Arms, by destroying all the Kings and
 Princes of the World, by cutting off the Ungodly;
 that is, all, without any Exception, that do not
 become Anabaptists, and conform to their Princi-
 ples. Then as for the Men, if he means they were
 Mechanics, or illiterate, that will make no great
 Matter at this time a day amongst the most refined
 ones. They call’d themselves Prophets, and as it ap-
 pears

pears had as good a Pretension to *Prophecy* as *Canne* himself, and here's no Difference neither; if he meant they were *lewd*, and the like, why they had *Revelation* for it, and as good Authority as *Canne* had for any thing he contends for in his *two Voices*, when therefore *John* of *Leyden*, after he had fall'n into a *Prophetical Sleep*, and dreamt three Days and 'Nights together, awak'd, made signs, and call'd for a Table-Book like *Zechariah*, and wrote down, 'That a Man is not ty'd or confin'd to one Wife, but that he may marry as many as he pleaseth; and accordingly put in practice his new Doctrine, and marry'd till he had 15 *Wives*, page 23.24.

and the rest of his Followers imitated his Example, and without any Sense of Modesty, till there was not a Woman in the City of *Munster*, of fourteen Years of Age, that escap'd being vitiated. Why? They all had as good Grounds for their abominable *Uncleanness* as *Canne* for his *Predictions*, *Murders*, *Sacrilege*, *Robbing*, and *Plundering*. Doth Scripture any where make *Fornication* or *Adultery* a greater Sin than *Murdering* of *Kings*, or *Sacrilege* than *Usurping* the *Ministry*, *demolishing* Places of *Divine Worship*, and *taking away Tithes* dedicated in the most solemn Manner unto God, (as Testimonies of their *Love*, *Gratitude*, and *Honour*, they ow'd unto him) for the comfortable and necessary Support and Subsistence of his Ministers, than blaspheming of God and his Christ, wresting and perverting the holy Scriptures? Are *Fornication*, *Adultery*, and *Intemperance*, the only damning Sins? Is not *Apostacy*, or *Schism*, or *Heresie*, or *Rebellion*, adding or taking away from the Words of the Book of this Prophecy [of the Revelation,] which *Canne* is so notoriously guilty of, (as hath been prov'd) and making Lies, [devising, forging false Prophecies, and ascribing them to the Spirit of God, Doctrines of Devils, making Christ the Lamb,

Short History of Anabaptists.

his

for his Inoffensiveness and Purity, the Author of Murders, Assassinations, Rebellions, Treasons, and all the Oppressions, Robberies, Injustice, and Barbarities of the World, (according to the damnable bloody Doctrines of these Anabaptistical Millenaries, that are almost a Scandal to the Devil himself) less Sins than Fornication or Uncleanness; let such Antichrists, even worse than they themselves decypher the Pope to be, with all their Rancour and infernal Malice, prove this if they can, or blush if they can? Nay, as dreadful and deadly Sins as such Filthiness and Impurity are, yet no Man of common Sense dare aver them to be greater than what this Impudent Anabaptist-Circumcellian-Donatist encourages Oliver and his Fellow Rebels unto. If what he contends for be agreeable to the Spirit of Christianity, what can be contrary? If what he writes for be lawful, none but a stark-born Fool will boggle at what he would [seemingly] condemn. If what he applauds be innocent, and a Duty, the other is a Virtue and commendable, and by such wild Dogmatizers as he, ought to be accounted an Expression of common Charity and Civility. Alas! what he seems to condemn and defie the World to parallel, from the Practices of himself and his Party, in 1653, is but a Jest, comparatively to what himself and his Followers allow'd, even then, and since, and its more than probable to suppose, the only Reason why he dared call them Impostors, and to reflect so hardly upon the Munsterians, was only because they were unsuccessful, and could not maintain their Ground: And because the very Name of Anabaptists was grown so justly odious, for all their former diabolical Pranks, their Cruelty, Filthiness, Blasphemy, Tyranny, and Arbitrariness, so well known and detested by all sober and serious Christians, it was but necessary that the same Spirit which acted and inspired Jack of Leyden and Carne, should put him upon these Reflections upon the former, only to
cast

cast a Mist before the Eyes of the heedless and ignorant, because their Circumstances were not such as bid fair for an Attempt, their Parties not ready form'd and powerful enough, nor their Projects ripe for Execution. And truly we ought not to look upon *some* of this Party's *disavowing* the Quinto-Monarchian Principles, and the plausible Profession the Modern *Anabaptists* make in reference to Magistracy, Chap. 24, of their *Confession*, 1689, and in some Apologies they have publish'd to that purpose, any otherwise than to lull a careless World in Security, and to impose upon the easie and well-meaning People, till they have a fit Opportunity to *unmask*: This hath been the *old Artifice* of *Hereticks* and *Schismatics* upon Occasion, and when at a *Dead-Lift*, witness the *Arrians*, and their Forefathers, those *admir'd Primitive Donatists*, *Canne's Apostles*; whose *Successors*, as to Principles and Villany, I'll readily allow such as himself to be: For if they can swallow such *unscriptural Doctrines* and *Practices* as they do, in reference to the *One Church* of Christ, the *One Evangelical Priesthood* or *Ministry*, and positively deny the *Lawfulness* of *Admitting* Infants into the *Covenant* of Grace by *Baptism*, &c. I'll make no scruple but the same Consciences can easily digest, when time shall serve, the very *Dreggs* of all other *Anabaptistical* Opinions. They seem indeed to *refine* a little upon their *Progenitors* Opinions, and to *disown* some of their *grossly scandalous unchristian Practices*; but this is only owing to the *Serpent*, that *Craft*, and *Cunning*, and *Juggling*, for which all *Sectaries* have been ever *notorious*; for he that can *cut Throats* without the least Remorse, will make no Conscience of *breaking a Head*; he that can violate all the *Laws* of God and Man, to make way for his *insatiable Covetousness* and *Ambition*, with *Mahomet*, will venture a little farther to gratifie his *Lusts* too, especially there

1st. Voice,
Page 23.

being no *outward Force* or *Authority* to controul him ; the *same Spirit* that prompts to the one, (by all the former Experiences the World hath had of this Sect) never fail'd to incite to the other. None but very *ignorant*, or very *indifferent*, *regardleß* People, will ever ('tis to be hop'd) be impos'd upon by you ; none but those Men of *Latitude* that care not what becomes of our *common Christianity*, or have no *Zeal* for the *Truth* or *Glory* of God, or value not what side they be of, provided *Compliance* may procure their *Ease* and *Safety*, can ever entertain any other *Opinion* of this *present Generation* of that Sect, but that they are the same in *Affection*, *Interest*, and *Principle*, with their *Predecessors*. It's *Credulity*, and the greatest *Nonsense*, to fancy them otherwise, but only in *Policy*, and by *Necessity*, or to think a few *Years* could ever produce such a *Change* of *Principles* in them. Let any one peruse their Writings before the *Restoration* of King *Charles II.* their malicious *Reflections* and *Invectives* against *Monarchical Government* in general, the *Church of England* as establish'd by Law, as in *Canne's Voices*, *Persecution for Religion* judg'd, &c. and by them *Reprinted* in 1662, their *Narrative* of the late *Parliament*, publish'd in the Year 1657, and particularly their second *Narrative* publish'd 1658, *Printed in the fifth Year of England's Slavery under its new Monarchy*, (their own Words) and you'll find their *Principles* are the same, and he's mad that believes them not to be so still. It's their greatest *Interest* and *Policy* to seem to disown what they know is *Odious*, and that all *sober People* are the most *averse* to and *abhor* ; it's highly expedient to use *Transfiguration* sometimes to deceive the *World*, and 'tis not to be doubted, but, like the *Quakers* (their commonly last Refuge) they have two *Sets* of *Opinions*, one for the *Publick Perusal*, and another for their own Party ; one to throw into the *World*, to *decoy* and *amuse* with, and to *allay* publick
Jealousies

Jealousies and *Surmises*, the other to *communicate* to their *Fast-Friends* and *Confidants*. No ! these *Arcana*, these *Grand Secrets*, are in some measure reserv'd till their proper *Season*, the *World* cannot bear them as yet ; when once the *Kingdom* comes to be *shaken*, unsettled, the *Government* *unbinging*, give them but an *Opportunity* for *Anarchy*, *Confusion*, &c. and then they'll pull off their *Vizors*, and appear *bare-fac'd*. Whatever some particular *Writers* may say amongst them, as to the common *Notion* of the *Millenium*, as Mr. *Tombes*, who particularly condemns it as *damnable* and *Antichristian*, yet it's certain *divers* of them entertain'd a better *Opinion* of it, even in the *gross* *Notion* of it already mention'd in *Oliver's Time* and afterwards, that is, in the common *Anabaptistical* *Sense* of it, as at *Munster*, and other *Parts* beyond the *Seas*. And as the *short History* of the *Anabaptists* informs us, page 52. ' *The Grounds* of the many forcible Attempts they made by Arms, was a *Dream* they had of a temporal *Kingdom* of *Christ*, with whom all the Godly should reign on *Earth*, without any *Infirmity* of *Body* or *Soul*, all *God's Enemies* being destroy'd first ; for all *Anabaptists* were and are still *Chiliasmists*, expounding literally that *Kingdom* of a thousand *Years* of *Rev. 20. 6.* to be a temporal *Kingdom*. As to the *Apologies* Mr. *Tombes* mentions, which were publish'd after the *Millenarian* Attempt, made in *January 1660*, the *World* is oblig'd to look upon them only as *acquitting* some *Particulars* ; there's no doubt, but according to *Canne's Prophecies*, there were prodigious *Expectations* amongst 'em. We are sensible what deep *Impressions* these pretended *Prophecies* are wont to leave upon *vulgar Understandings*, such as most of your *Peoples* are ; especially after they had been so often inculcated to them from the *Pulpits* and the *Press*, as *Canne* tells us in his *Epistle* to *Colonel Overton*, and other *Christian Friends* in and about *Hull*, *First Voice from the Tem-*

ple ——— ‘ It hath been the desire of some of you
 ‘ that I would publish to the World my Notes upon
 ‘ *Daniel*, ——— [after he had] ———preacht
 ‘ them ——— *and then a little after*, Sirs I cannot
 ‘ without much Thankfulness to God, and Comfort
 ‘ to my self, but remember you, especially your
 ‘ most earnest and constant *Seeking* of God, to have
 ‘ the *Book opened*, and the *Seals loosed*, that you
 ‘ might see your *Work*, [what Work but the *Setting*
 ‘ *Christ* upon his Throne?] and to know how to
 ‘ *act for Christ* in your Generation. I make no Que-
 ‘ stion of this, that your *Zeal* may provoke others,
 ‘ and stir them up to ask Wisdom of God, and for
 ‘ *Zion’s Sake* not to hold their peace, and for *Jeru-*
 ‘ *salem’s Sake* not to give him Rest, till he establish and
 ‘ make Jerusalem a Praise in the Earth. For my
 ‘ part, I can speak it, to God’s Glory, and I have
 ‘ found all along in the Opening the Prophecies of
 ‘ *Daniel* and the Revelations to you, the Answer of
 ‘ your Prayers, and the Fruit of your Faith, abundantly
 ‘ upon my Soul. ——— Sirs, it is your Prayers that
 ‘ I still desire with me, and for me, I know no
 ‘ People under Heaen that have more Encouragement
 ‘ to go boldly to the Throne of Grace, considering what

* This Cause of Christ was magnified by God, in answering the Dunbar Appeal against the King of Scots. The English Army appealing to God, according to the Act of Parliament 1648, declaring it High Treason to set up Charles Stuart, or any other Person, chief Magistrate in England or Ireland, or any of the Dominions thereun-

to belonging. And as our Appeal was for No King but Jesus, (by which were the greatest Victories obtained that we had) the Scots Appeal, on the other Side, was for a King, or personal Interest of Man, &c. God’s Answer was so full and wonderful on the No

‘ real and full * Answers
 ‘ you have had of for-
 ‘ merly seeking the Lord.
 ----From these Passages
 we may see many of the
 Anabaptists were in full
 Hopes of taking possession
 of all the World, and
 may be sufficiently con-

King's Side but Jesus, and according to the Act of Parliament, (upon which the Army marched against the King of Scots) that all Scotland was given in in few Months, and their Armies destroyed; and to use the very Words of the Act of Parliament, Die Martis 17. Septembris, 1650. "This Answer was enrich'd with so many remarkable Circumstances, as is to be admir'd by succeeding Generations, evidencing such a Divine Presence as the Commonwealth can never be thankful enough for; and that it was given in as a Seal or Confirmation from Heaven, of the Justness of this Cause, after solemn Appeals made on both sides to God Himself, the Righteous Judge, in this War between England and Scotland; and that God did so decide the Controversie Himself, was of such Value and high Consequence, &c. Declaration of several Churches, &c. concerning the Kingly Interest of Christ. 1654. p. 10.

vinc'd of the Wickedness of their Designs, by the Frustration of their impudent and hypocritical Prayers, and Seekings, and lying Prophecies, that God in Mercy to Mankind will not always bear such Sinners, such blood-thirsty and audacious Profligates. Mr. Tombes does by no Means deny that this Sect was tinctur'd with this Munsterian Doctrine, tho' he shews himself willing and ready enough to apologize for them, by saying, ' That some Years before those Principles, by which [those Zealots in 1660] acted, ' were to his Knowledge oppos'd in some of the ' Congregations to which some of the Assertors had ' joyn'd themselves, and they thence solemnly ejected, &c. And why? Because as we find in the afore-cited Declaration of the Millenarians, and some of them Anabaptists, as appears by the Subscription, (if I be not mistaken) because all of these Principles, were now in Disfavour with Oliver, and ' that the last Parliament was dissolv'd for that they ' would rule as Saints, (or Part of the Fifth Monarchy ' for Christ) and for doing that the former Parliament neglected, Declarat. p. 4. So that it was Policy, to put a Stop to the Progress of such Principles, which made them obnoxious to the Jealousie of such a watchful and revengeful Eye. He knew them too well, and trusted them so long as it was

safe, and till they had serv'd his Designs ; but as soon as he had got the *Supream Power* into his own Hands, he *Discarded* them immediately, *Purg'd* his own *Regiment* in particular. At first, indeed, after he came to be *Generalissimo* over all the Forces of the Three Nations, he planted in the *Army*, *Anabaptists*, to *poiz* with the *Independents* and *Presbyterians*, who were the Friends of the Parliament. Second Narrative, p. 51. But finding them opposing and obstructing his main Design, and upon the very Point of engaging against him [I suppose, by

* See the Second Narrative, Page 8.

setting up the *Fifth Monarchy*] * he turns them out of all Commissions in the Army and State, Imprisons divers of the

most eminent of them, as may be seen in their Declaration, p. 13. So contrary is it even to Nature itself, for one *Rebel* or *Knave* to confide in another, but at a pinch. So, as I said, this was but *Policy*, and an Effect of worldly carnal *Wisdom*, for the *Anabaptists* to purge some of the sort, especially the *furious* and *unmanageable*, and perhaps, most suspected ones out of their *Congregations*. A small *Provocation* would have made *Oliver* cut all their *Throats*, or sold 'em for *Slaves* ; he knew them *intus & in cute*, and all their *Projects* as well as they did themselves ; he was one of them, as high a *King-Jesus-man*, as the most thorow-pac'd amongst them ; he was as much a *Seeker* of God, as *Canne*, or *Feak*, or any of them all ; as *Pious*, as *Devout*, and as much a *Saint*, and held numberless Consultations with them about the Enthroning of *King Jesus*, and as they were *Hypocrites* and *Dissemblers* with God and Him, so was he with them, only to serve his own present Interest.

Now, laying all these Circumstances together, 'tis no wonder that *Millenarianism* began to pull in its Ears, and to grow timorous and cautious ; these Gentlemen were *catch'd* in their own Nets, and all their *Babel* tumbled down at once. So that as he found.

found it for his Interest to dissemble with them, they find it their best Security to be *quiet* and *dissemble* too. This is but just putting up the Sword into its Scabbard till a fitter Opportunity : And we have no reason to think it otherwise, for as soon as He was *dead*, they were at it again ; as may be seen in their *Second and Third Narratives*, 1658. — — —

I have not the Opportunity to consult, whether any that made that *horrid Attempt*, 1660, were *Anabaptistical Millenarians* or no ; but it's certain, that *John James*, who was executed for *Preaching Sediti- on*, and *stirring up* his Hearers to *Rebellion*, in *Bullstake-Ally* in *White-Chappel*, *Octob. 14. 1661.* own'd himself to be a *Baptiz'd Believer*, and profess'd ' himself to ' *own the Kingdom of our Lord Jesus Christ, to wit,* ' *The visible Kingdom of JESUS CHRIST here on* ' *Earth.* Narrative of the Apprehending and Ar- raignment, &c. of *John James*, p. 40. And in the same Narrative, it's said, ' That several Friends being with him [in Prison] *he desired* to leave with them some of his Scripture Grounds, for that his Perswasion, [scil. concerning the *Fifth Monarchy*] *he judging that the greatest Cause of the Sentence and Con-* demnation pass'd upon him, which are inserted in this Narrative, from p. 31. to p. 35. where, when he comes to treat, how *Jesus Christ must come by this Kingdom* ; he tells them, ' That he shall use his ' People in his Hand as his Battel-ax, and Weapon ' of War, for the bringing in the Kingdoms of this ' World into Subjection to him. A few Scriptures ' as to this, — — — *Isaiah* 12. 14. but especially the ' 15 and 16 Verses ; Behold I will make thee a ' new sharp threshing Instrument, &c. The next Scripture is in *Jer.* 57. 20, 21. ' Thou art my Battel- ' Ax, (speaking to his own People) and Weapon of ' War, for with thee I will break in pieces the Na- ' tions, and with thee will I destroy Kingdoms, ' &c. I might produce many more, that God will ' make

' make use of his People in doing of this great
 ' Work ; Rev. 17. 14. *These shall make War with the*
 ' *Lamb, and the Lamb shall overcome them, for he is the*
 ' *Lord of Lords, and King of Kings, and they that are*
 ' *with him, are call'd, and chosen, and Faithful.*
 ' In the great Work of Jesus Christ against the
 ' Horns, he hath a Remnant, *called, and faithful,*
 ' *and chosen, standing by him in this Work, which*
 ' doth mightily correspond with these two Prophe-
 ' cies. Therefore, seeing that the Lord will make
 ' use of his People, as his Battel-ax and Weapon of
 ' War, and that they are a Faithful and Chosen
 ' Remnant, I only love this one word, by way of
 ' Exhortation to the Lord's People that have Faith
 ' in these Prophecies, to be looking to the Quali-
 ' fications of his *chosen Remnant*, and that they have
 in Rev. 14. 3, 4, 5, &c. p. 34. Hence it appears
 plainly, that the old Leaven of *Millenarianism* was
 not clean purged out of the *Anabaptistical* Congrega-
 tions, in 1661 ; that those Principles were held forth
 in their *Meetings* ; then sometimes at least, when
 they thought themselves secure, nay, immediately
 after so villanous and barbarous an Attempt, in 1660,
 and some *Executions* pass'd for the same ; Nay, which
 is more in the *gross Sense*, by Force of Arms ; and
 more than that, to demonstrate in what Sense, as
 to the Administration of it, these baptiz'd Believers
 understood it ; this *dying baptiz'd Believer* urges it to
 his Brethren (whom he endeavour'd to confirm in
 this Belief of the *Millenium*, and to encourage them
 in the Prosecution of the Design of Erecting a *Fifth*
Monarchy) by Fire and Sword, by a general Destruction
 of Men and Women, Young and Old, all Orders and
 Degrees of Men from the highest to the lowest, as
 you will find in his forecited Chapters out of the
 Prophets. The Resort unto him in Prison, of his
 Friends and Brethren, was considerable, and by his
 being a Preacher among them, no question of some
 Ac-

Account with them, and by his last *Legacy* and *Sealing* this *Doctrine* with his *Blood*, manifests the great Concern he had upon him to fortifie that *Party*, and encourage them to persevere in that Belief, which all along had been one of the prime *Articles* of the *Anabaptistical Creed*, and ought to be look'd upon as such at this day, and undoubtedly is; by which at one time or other, they hope to rival it with *Mahomet* himself, and in the bottom, no doubt, a *Transcript* from that *hellish Original*, varnish'd over with a little religious Cant, to make it pass the more readily amongst the Mob, the Ignorant and the worse sort, who are always the most Numerous, fond of Liberty, only for the sake of *Licentiousness*; for whom the whole Scheme of *Anabaptism* is calculated, as may be shewn afterwards in another Treatise. But by what hath been said, I think it is sufficiently evinc'd, that little heed ought to be taken to our *Modern Anabaptistical Apologies*, whereby they would fain perswade us of the vast difference between them and the *German Anabaptists*. We find them agreed in those Points that have rendred them justly abominable to all that have any Acquaintance with their Principles, and we had some Experience of them what they would have been at in that Parliament (whereof a very considerable part were *Fifth Monarchists*) that was Dissolv'd, Decemb. 12. 1653. As to their then Behaviour in the House, it was observ'd, and then publish'd to the World, by some of the Members, that they had nothing in their Eye, but to Erect this *Fifth Monarchy*, and enslave all the Nation besides, by throwing all into Confusion, and for that end, neglected all those weighty Concerns for which they were conven'd, and had no manner of respect to the *National Interest*. Thus they thwarted and cross'd, and set aside every thing that was mov'd by the opposite Party, that did not suit with their Whimsies, and damn'd it immediately as *Antichristian*,
and

and voted, or represented all incapable of Place or Trust, who were not godly, or for the setting up the Kingdom of Christ Jesus in their Sense, owning themselves only to have a Right of Governing the Nation as Saints, having an extraordinary Call thereunto from Christ, which was never to cease till it brake in pieces all Powers, by making War with them. Answer to the true Narrative of the Cause and manner of the Dissolution of the late Parliament, Dec. 12. 1653. p. 2. ' Here-
 ' upon they write Letters to their Party all the Na-
 ' tion over, to blast that part of the House that a-
 ' greed not with them, and at a set Meeting at a
 ' Member's House, of divers Members, Consulta-
 ' tion was had to leave the House, and Remon-
 ' strate against them, as Hinderers of Reformation ;
 ' — and things indeed amongst them were grown
 ' to that heighth, that it was evident, in a short time,
 ' scarce any should have been judg'd meet to Publish
 ' the Gospel, or receive the Magistrate's Counte-
 ' nance, that had not been Baptiz'd into their Spi-
 ' rit and Principle. And this I cannot but mention,
 ' that when the last Debate was about *Ejecting*
 ' *scandalous Ministers*, it was confidently
 P. 3. ' averr'd, None should be countenanc'd
 ' by the Magistrate, but such as *disclaim'd*
 ' *their Ordination*. Now the great Mystery of this
Disclaiming their Ordination, was a Hellish piece of
Millenarian and *Anabaptistical* Policy, to make them
Felo's de se, thereby to renounce all Claim or Right
 to legally settled Maintenance, particularly by *Tythes*
 and *Glebes*, exactly according to *lying knavish Cann's*
 Notion of the then Ministry in Possession, and to
 be incapacitated to demand or sue for the same,
 for thus this *Munsterian-Circumcellian* writes in his *Se-*
cond Voice from the Temple ; ' Howsoever, saith
 ' he, I do observe that the *Independents*, and *Presby-*
 ' *terians* do appear most for Tythes ; yet the Truth
 ' is, neither of them, by the Law of the Land, have
 ' any.

any Title to it : For they are not such *Incumbents* or *Ecclesiastical Persons*, as the Law allows in case of Tythes. For whosoever hath not been Ordain'd Priest or Deacon by a Bishop, that is, whose Ministry is not essentially from the *Sea of Rome*, to use *Mason's* words: Or, as the Nonconformists express it, he whose Entrance into the Ministry is not by a Popish and Unlawful Vocation, strange from the Scriptures, and never heard of in the Primitive Church, cannot (as a Minister) by Acts of Parliament, claim any Propriety of Tythes. Again, for such as have renounced their Ordination by Bishops, and take *Themselves to be Ministers by Election and Ordination SOME OTHER WAY*; These the Law of the Land counts *Sectaries and Schismatics*, Men that have forfeited their Livings and Places, and so to be suspended. Thus you P. 11. see how exactly these *Millenarians* and *Anabaptists* jump. But to come close to the Business, the main Point; to prepare the way for the *Fifth Monarchy*, these [*Saints*] in the first place, were for Stopping the *Soldiers* Pay, by hindring the passing of the Bill of Assessments, which was a meer Design to *Disunite the Army*, break them in pieces, to make them odious to the People by Free Quarter, which appears by their Endeavours and Discourses of changing *Commanders in the Army*, or to say more properly, *Advancing Men of their own Principles* [to push on their own Designs.] *Confusion Confounded*, p. 10. Or as the *Answer to the true Narrative of the Manner, &c. and Dissolution of the late Parliament*. 'There appear'd an evident Design to alter the Government of the Army, and have put it in such hands as would perfectly have corresponded with their Principles, and given them a safe Opportunity to have imposed whatever they had pleased, upon the Nation.——This was certainly given in Direction to divers Members met

‘ met together, to pull down *some* in the *Army*, and
 ‘ set up others, either with or before them, as
 ‘ is most notoriously known, &c. Now

P. 4. to point out the very Men they would
 have set up, as it's very probable, I'll set
 down two Queries out of the *second Narrative* (set
 out by these *Anabaptistical Millenarians*, in the Year
 1658.) of the late *Parliament* so call'd. ‘ Ninthly,
 ‘ whether the *Protector* be so wise and understanding,
 ‘ so tender and careful of the Common Interest (as
 ‘ is pretended) above all others whatsoever; Yea,
 ‘ above and beyond the Four *Parliaments* he hath
 ‘ Dissolved? And may it not be enquir'd, how he
 ‘ came to this height of Knowledge and absolute
 ‘ Understanding; seeing there are very many wor-
 ‘ thy Patriots, sometimes his Equals (at least) of as
 ‘ high a Descent, of as good Breeding, of as great
 ‘ Parts, of as fair an Interest, as also, as well vers'd
 ‘ in Government as himself? Whether it may not
 ‘ be wonder'd at, that he should be so exceeding
 ‘ wise, and tender above all, even above *Parlia-*
 ‘ *ments* themselves? Tenthly, Whether *Sr. Henry*
 ‘ *Vane*, Major General *Harrison*, the late President
 ‘ *Bradshaw*, and Sir *Arthur Haslerig*, Lieutenant
 ‘ General *Ludlow*, with hundreds more of worthy
 ‘ Patriots, that have ventur'd far in their Country's
 ‘ Cause, for Justice and Freedom, may not ratio-
 ‘ nally be thought to be as careful and tender of the

‘ Good of their Country as the Prote-
 P. 11. ‘ ctor? The *SECOND* thing attempted,
 was the *Removal* of the *Chancery*, and total
Alteration of the *Law*, &c. Now what they meant
 by that, will appear (so far this Party of Men have
 thought fit to publish their Intentions and Meaning)
 from *John Spittlehouse*, an *Anabaptist Millenarian*, in
 his *first Addresses* to *Oliver Cromwel*, Printed 1653.
 ‘ But, saith he, to the end that *Simeon* may suffer as
 ‘ well as *Levi*, being Brethren in Evil (*viz.* the
 ‘ Law-

' *Lawyers* of this Nation, as well as the *Priests*) I shall,
 ' in the next place, set before you the *Dragonical*,
 ' *Heathenish*, or *Kingly* Power of Nations over the
 ' People of God, which, whilst you likewise in-
 ' tend to continue in Being, you do also *clearly de-*
 ' *clare your selves* Antagonists to the *Kingly Govern-*
 ' *ment of Jesus Christ*; for what are National Laws
 ' of Kings other than the Decrees of Tyrants, and
 ' corrupt Men, whose Foundation and Institution
 ' had their Being from the corrupt Reason of the
 ' *Heathen*, whose Proceedings, Laws, and Punish-
 ' ments, do infinitely differ from the Laws and Pu-
 ' nishments imposed by God? &c.——Consider
 ' therefore — what a shame it will be unto you, if
 ' you henceforth countenance such *Laws* and *Law-*
 ' *yers* in the least, seeing they are the very *Brood* or
 ' Off-spring of the *Heathenish DRAGON*, mention'd
 ' *Rev. 12.*——In as much——as they are so
 ' *diametrically opposite* to the aforesaid *Divine Laws*,
 ' *instituted by the Everlasting God* himself, whose Ser-
 ' vants you profess your selves to be in point of O-
 ' bedience to the same. As also in as much as the
 ' Apostle *James* affirmeth, that there is but one
 ' Lawgiver to the People of God, *Jam. 4. 12.*
 ' which the Prophet *Isaiah* rendereth to be the
 ' Lord *Jehovah*; where, speaking of the Exaltation
 ' of the Kingdom of Jesus Christ, and the Spoiling
 ' and Ruinating of the Adversaries thereof, he
 ' saith (*Isaiah 33. 1.*) *Wo unto thee that spoilest, and*
 ' *thou wast not spoiled, and dealest treacherously, and they*
 ' *dealt not treacherously with thee; when thou shalt cease*
 ' *to spoil, thou shalt be spoiled; and when thou shalt make*
 ' *an end to deal treacherously, they shall deal treacherously*
 ' *with thee, (viz. When the limited time ap-*
 ' *pointed for their so doing, shall be accomplish'd,*
 ' *not that they would otherwise willingly cease,*
 ' *either to spoil or deal treacherously with the Saints*
 ' *of the most High God;)* a Chapter worthy your
 ' most

‘ most serious reading and meditation, (as also the
 ‘ precedent and following) where in *ver.* 22. the
 ‘ Prophet declareth, that at the Accomplishment of
 ‘ the aforesaid Judgments, that then the Lord him-
 ‘ self will become Judge unto his People, as also their
 ‘ Law-giver, and their King, and their Sa-

P. 17. ‘ viour. Again,——forasmuch as the
 ‘ said Judicial Law is not in the least Re-

‘ pealed, why ought it not to be in the like Repute
 ‘ with you, as it was to the Antient People of
 ‘ God, unto whom it was first delivered, (*viz.* the
 ‘ the Jews) seeing that it cannot be denied, that
 ‘ believing Gentiles are as well the Seed of Abraham,
 ‘ ——*Gal.* 3. 9, 23. and so consequently, Jews as
 ‘ well as they; yea, and that in a far more tran-
 ‘ scendent Relation, by how much the Unbelieving
 ‘ Jews are esteemed no Jews, &c.

P. 18. ‘ Again, whereas it is alleged that

‘ neither Jesus Christ, or his Disciples, or
 ‘ Successors did ever yet assume the Power to put
 ‘ the aforesaid Laws in Execution: I answer,
 ‘ that the aforesaid Persons have ever been under Re-
 ‘ straint, as Captives and Sojourners, and therefore
 ‘ were always under the Laws of them that were
 ‘ Lords over them, (*viz.*) Heathenish Magistrates,
 ‘ and therefore were in no wise permitted to
 ‘ make use of the aforesaid Laws of God.

P. 22. ‘ As in the time of Jesus Christ, his A-

‘ bode upon Earth, &c. And—where-
 ‘ as it is alleged that Jesus Christ himself did not
 ‘ practice according to the said Laws, &c. I re-
 ‘ ply, That it was because as a Man, he was under
 ‘ Restraint, as the rest of the Nation of the Jews,
 ‘ and therefore, had no more Power than they,
 ‘ to null or make void the present Laws of Cæsar.
 ‘ (2.) In that his Kingdom was not of *that present*
 ‘ World, he being at that time, in a suffering Con-
 ‘ dition, his *then being* in the Flesh, being only as
 an

an Example of Patience to all his Disciples——
 But this Restraint was to continue but its appointed Season, *viz.* until such Times as *Jesus Christ's* World should be made apparent, in which he should reign as King over the Face of the whole Earth, according to the afore-mention'd Prophecies: Which Kingdom, I judge, took place, as soon as the fatal Blow was given to the late King; which being done, immediately the late Parliament did utterly renounce the Government of this Nation by Kings, as Tyrants; as appears in the Old Exchange, where over the Place where the late King's Pourtraicture was fixed, was engraven *Exit Tyrannus*; Which doth clearly import a Change of the Government from such Kings as the *Israelites* desir'd to be govern'd by, in 1 Sam. 7. 5. unto that Government which they were formerly govern'd by, as by Judges, &c. and so consequently of the Laws, according to the Saying, *New Lords, new Laws*; which did also clearly appear by the late *Act of Adultery*, where they made the Sin punishable by Death; which doth clearly manifest, That the late Parliament was carried on, tho' in Darkneß, to put in Execution the afore-said Laws of God; instance also the late Act of the Lord General (if as reported) in not permitting simple Theft to be punish'd by Death; which are two evident Testimonies that the Lord is stedfastly purposed to promote *his own Laws*, instead of the present Laws of the Nation: And therefore if you will set your selves with all your Might to prosecute the same, you will thereby be made famous to all Posterity; for thereby you will not only be made *Conquerours over the whole Earth*, as in the afore-said Prophecies, but will also be instrumental to the Conversion of the antient People of God, *viz.* the *Jews*. Thus much as to their Design to destroy the whole Constitution of our Laws, and to

P. 24.
destroy

destroy all PROPERTY, and Titles, and Rights, that the Saints might come in with their Scripture Pleas, and seize all for their own Use, in the Name of King Jesus, and so turn all the Ungodly out of Possession.

Their third Design was to take away the *Jus Patronatus*, the Right of Presentation to Church-Livings, from the Nobility and Gentry, and the Tythes and Glebes, &c. and to appoint Commissioners to ride thro' the Nation in six Circuits, and joyning with other Commissioners in the several Counties, should eject all prophane, scandalous, or insufficient Ministers, and place able and fit Men in their Rooms. [See the True Narrative of the Cause and Manner of the Dissolution of the late Parliament, Dec. 12. 1653. by one of the [fifth Monarchy] Members, page 5.] not only a grand Intrenchment upon Propriety, but a down-right Rooting out, or Extirpation of the Ministry it self, as the most effectual and sure Method of Setting up our Saviour's Kingdom. And now, as a Commentary upon, and an Elucidation of this inspired Text, let's consult Prophet Canne, and your illuminated Spittlehouse, who speak the Sense of all the Anabaptistical Millenarian Party, for our fuller Instruction. Now saith Canne, ' What Way or Course can be taken more effectual
' and certain to starve and famish Antichristian Idols,
' (as the false Church, Ministry, Worship, Government)
' than the Magistrate to take away the Food and
' Maintenance whereby hitherto, and at this present
' they are nourish'd, fed, and kept alive. Second
' Voice, p. 2. Again, if the Civil Magistrate be at
' all concern'd in taking Vengeance on Babylon, as
' to set himself in array against her, bend his Bow,
' fan her, and empty her ; if the pouring out of
' the latter Vials do any way belong unto him, this
' then is most proper to him, (as acting within his
' own Sphere) to null all Statutes and Laws which
' Idolatrous Princes have made, (when they gave
' their Power to the Beast) whereby the Antichri-
' stian

‘ *stian* Kingdom ever since hath stood and been supported, *ibid.* and so on.

So your *accursed Spittlehouse*: ‘ That then, saith he, which the Lord Christ expects from you, at this your Convention, is, (1) That you would make his Foes his Footstool; which, certain I am, can be no otherwise effected, than by plucking up *All* those Plants which the Heavenly Father hath not planted; (and that as well Root as Branch) [that is, All, without any Discrimination, that are not *Anabaptists*, and true *Munsterianism*, as much as Satan is the *Devil*;] which I do affirm to be the *Priests* and *Lawyers* of this Nation, or otherwise the devouring Locusts and Caterpillars of this Nation, *viz.* all such Priests (under what Name or Title soever dignify’d or distinguish’d) as shall be found in *Babylon*, *viz.* ALL SUCH AS HAVE NOT DISCLAIMED THEIR RANTISM AND ORDINATION, which they have receiv’d from the Popes of *Rome* and their Successors, in as much as they are of the same Lineage and Offspring with the Grand Harlot of *Rome*, mention’d *Rev.* 17. 5. where she is nam’d the Mother of Harlots. — *Spittlehouse’s first Addresses to Oliver Cromwel.* — — and P. 6: therefore I shall prove, that the *Presbyterian* Priests of this Nation, are so guilty as aforesaid, and consequently must be judg’d accordingly; which that they are, is prov’d (1) in that all Men know it is their daily Practice to *Rantize* Infants to all Ends and Purposes, as did the Prelates. (2) In that their Ordination is also unavoidably deriv’d from the Bishops, who received it from the Popes of *Rome*. (3) In that *Tythes* are of the same Lineage with *Monkeries*, *Abbies*, &c. And P. 7. now foran Instance of these *diabolical Saints* Meekness, Mercifulness, Tender-heartedness, in comparison to whom the *Turks* and *Jesuits* are *Incarnate Angels*,

gels, let's see how this Scandal to all Sanctity answers an Objection made against this Antichristian Barbarity. Object. 'I know these will be accounted
' hard Sayings, &c. I know also, your Reply will be,
' that they are Men of a godly Life, ——— it would be
' a cruel thing to deal so hardly by them, and many of
' them have great Families, &c.

Resp. I agree with you in all these, as to a seeming
' hard Measure: But ! inasmuch as the People of
' God are in *Babylon*, Rev. 18. 4. and inasmuch as
' they have been so earnestly solicited by the MES-
' SENGERS OF GOD to depart or come out there-

' of, but will not, it is not the Will of God,
P. 8. ' that they shou'd be spared for their

' Godly Life and Conversation, or for that they
' have great families, and no other way of
' Livelihood, but that in case they shall re-
' fuse to come when call'd, that then they shall
' be punish'd even as Babylonians; as in the
' same Verse. Again: What Respect hath been
' made to the Prelates and their Brood ?

' Object. Many Cavalier Priests are yet continu'd
' albeit they have formerly been in actual Arms a-
' gainst the Parliament.

' Resp. That was either a manifest Miscarriage of
' the Parliament, or otherwise because they made
' Friends, or that Chameleon-like, by changing them-
' selves into every Judgment that retaineth Tythes.
' And hence it is that many Papists have formerly
' pretended themselves to be Prelaticans, many Pre-
' laticans to become pretended Presbyterians, and
' many Presbyterians pretended Independents, &c. that
' yet justify the Antichristian Essential of BAPTIZING INFANTS, when they seem to condemn
' National Churches by their gathered Congregations.
' Can any rational Man then imagine, that such
' Persons are either Papists, Prelaticans, or Presbyterians; or that they do it meerly to creep into the
' Favour

‘ Favour of the Magistrate, by closing with his Opinion, to the end *they might* be maintain'd by such Romish Provisions? Witness many *Independents* in and about London, who to keep up Tythes, will lecture it to them *they account the World*; and to keep in with the Magistrate, will also have a *private Congregation*, halting downright betwixt *Christ* and *Antichrist*, in a shameless manner.

Object. But you will say, Some Mercy would be extended, in respect of *Wives* and Children.

‘ *Resp.* In as much as there is a *general Mercy* to be extended to all, you may in Charity give something, according as your *Wisdoms shall think meet*; but not in the least, as the aforesaid Priests are either *Jewish or Popish Harpers*, or *Prelatical Musicians*, or *Scotch Bagpipes*, or the aforesaid *Independent Trumpeters*, Rev. 18. 22. neither as they are *Sailors, Crafts-men, Factors, or Merchants* of Romish Wares; as in the said P. 10.

‘ Chapter. These were the design'd glorious Achievements of our *Millenarian, Gifted, Inspired, and Extraordinarily-Call'd-Parliament-Men* in 1653: And what was very remarkable in this Parliament of *Saints*, to give the better Colour to their *ungodly, barbarous, and Antichristian Design*, they of the *Millenarian Persuasion*, set apart *divers Days* to seek the Lord by *Fasting and Praying*: Under this Pretence, consulting with the rest of their Brethren (*Canne, Freak, Spittlehouse, &c.*) how they should manage the great Business of *setting Christ upon his Throne*, and then at last, like a Parcel of *Enthusiasts*, come into the House with *their Bibles in their Hands*, thundering out Texts of Scripture, and imposing such Senses upon them, as one of the Members on the other Side saith, ‘ As all gracious Hearts would have been griev'd at; but then he adds afterwards this severe Reflection upon them; ‘ *It is never a worse Time, than when good Means are tamper'd with*

‘ to bad Ends; when Ahab proclaims a Fast to accuse Naboth. ————— And that these Days

set apart from the House, were only us’d to engage the Minds of well-meaning Men, and the

better to carry on Things before resolv’d and determin’d. And thus we
Answer to the see these abominable Hypocrites pre-
Narrat. p. 9. tending so much Zeal against Popery,

to Holiness and the Spirit, and setting up Christ’s Kingdom, and to purge the World of all the Ungodly, by the Instigation of the Devil, or the *real Spirit of Antichrist*, did in the first place damn *all Form of Ministry as Antichristian*; and then, upon these Grounds, resolv’d to *dissolve the Ministry*, and to leave it to any that should think fit to take that Office and Work upon him, in this exactly symbolizing with the *Turks*, whom they resemble in a great many Particulars, who have no *stated Ministry* amongst them, no SOLEMN CONSECRATION to that Office; in that Particular, different from all Mankind. So that by this we may divine what sort of a *Ministry* would have been planted all over the Nation, if our *Anabaptistical Millenaries* had carried the Day. And here I must call in the Help of the two *Millenarian Anabaptistical Prophets*, the *two Witnesses*, to give in their *Testimony*.

To this purpose *Feroboam Canne* tell us, Ordination is useless, a Trifle, *Antichristian*, and Satanical: ‘ That none should preach unless ordain’d, this ‘ (as the National Ministry and Tythes) came likewise from the Sea of *Rome*: For *Gregory IX.* in ‘ the Year 1227, made a Decree, That no Lay- ‘ Man should preach. Here began the Abomination ‘ on that maketh desolate. Now the Occasion ‘ was to suppress the Truth, which at that Time ‘ began most gloriously to break forth by the *Waldenses*, so that no higher can they bring this Practice than to the Year 1227. Neither have they

' they any other Author, to father and fasten
 ' it on than *Satan* and *Antichrist*. For howsoever,
 ' before this Time many foul Abuses and Corrup-
 ' tions were crept into the Church, yet it was so
 ' many Years after Christ before this Decree of the
 ' Pope came forth, that no *Layman*
 ' should preach. ——— Then after- *Second Voice*
 ' wards, p. 26. Should (says he) there *Page 24.*
 ' be no Preaching till there are *Mini-*
 ' sters, then necessarily after the General *Apostacy*
 ' of *Antichrist* there could never be rais'd up either
 ' Churches or Officers. For it is so absurd and
 ' ridiculous to imagine *Officers before Churches*, and there-
 ' fore we well know, by the Preaching of Men
 ' out of Office, People were first called out of *Ba-*
 ' bylon, as being separated from the World, they
 ' covenanted together to walk in the Faith and
 ' Order of the Gospel, and they became the true
 ' Churches of Christ, Electing and Or-
 ' daining afterward their own Mini- *P. 26.*
 ' sters, according to the Apostolical In-
 ' stitution. ———

——— And to shew the Preeminence and Ex-
 cellency of such a *Ministry* as these *Wolves* would re-
 commend to all *Christendom*, and impose upon them,
 let's hear what he saith Page 27. ' I do affirm and
 ' will abide by it, since it pleased the Lord to
 ' draw out the Hearts of *some Soldiers*, and others,
 ' publickly to preach, (which is not above ten or
 ' twelve Years) the People of this Common-wealth
 ' have had more true Light, and glorious Discove-
 ' ries of Christ and his Kingdom, than all the Nations
 ' Ministers ever before made known unto them, since
 ' first they took their Calling from the Sea of *Rome*
 ' to this Day. O rare Prophet Canne! Now I have
 found you out, and shall easily make the Discove-
 ry of the true Lights you brag of, and prove them
 to be *Ignes fatuos*, or more gross and palpable than

Egyptian Darkneß, and that the Spirit of *Ignorance*,
Error and *Darkneß*, the Spirit of *Lying* and *Sham Vi-*
sions, and *Revelations*, had possessed these *Gifted Sol-*
diers as well as your self. It's true, the *Soldiers*
mounted the Pulpits in those Days, and turn'd *Preach-*
ers amongst the rest of the *Rabble* that usurp'd that
Sacred Office, where, and when they pleased, and
 every-where exclaim'd against the *Ministers* as '*Po-*
 '*pish*, that it was unlawful to hear them — hop'd
 ' to see them all pack'd to *Rome*, and their supersti-
 ' tious *Steeple-houses* pull'd down to the *Ground* ;
 ' — Some affirm'd, that they had *Visions* and *Re-*
 ' *velations* : Second part of *Gangrena*, p. 5. *The Mil-*
lenary conceit the common Subject of their Sermons, and a
Church on Earth, without so much as an *Hypocrite*.
 One of these *Booted Apostles*, a *Lieutenant*, affirm'd
 and maintain'd violently, that *God* [revealed Sins]
 immediately by himself without *Scripture*, without
 ' *Ordinances*, *Ministers*, or by any other means de-
 ' *ny'd the Trinity of Persons*, affirming them to be *Three*
 ' *Offices*, and made it a *Question*, whether there
 ' was a *Resurrection* or not : Second part of the
Gangrena, p. 7. Amongst this *Rabble* of *Self-sent*
Preachers, in those horrid *Times*, was one *Boggis*,
 a young Fellow, who strol'd about with *Oats*, one
 of your famous *Apostles*, whom *Oats* cry'd up for a
 Man much superiour in *Parts* to himself, who com-
 ing to a *Person's House* of *Great Yarmouth*, in *Nor-*
folk, and being requested to stay at *Dinner*, was
 desired to give *Thanks* ; he ask'd, ' To whom he
 ' shou'd give *Thanks*, whether to the *Butcher*, or to
 ' the *Bull*, or to the *Cow* ; there being then a
 ' *Shoulder of Veal* upon the *Table* ; And the *Infor-*
mer's Wife saying, That *Thanks* should be given to
 ' *God*, the said *Boggis* reply'd, and said, *Where is*
 ' *your God*, in *Heaven*, or on the *Earth*, aloft, or below ;
 ' doth he sit upon the *Clouds*, or where doth he sit, with
 ' his ? — And the *Informer's Wife*, discoursing
 with

with him about the Church, and concerning the Bible: the said *Boggis* wished he had not known so much of the Bible, which he said was only Paper: Second part of the *Gangrena*, p. 63. This *Samuel Oats* the *Anabaptist*, no less *Blasphemous* than this *Boggis*, after he had Baptiz'd a Woman, bid her gape, and she gap'd; and he did ' blow three times ' into her Mouth, saying words to this purpose, ' Either receive the Holy Ghost, or, now thou hast received the Holy Ghost: *Gangrena*, part 2. p. 147. Herein agreeing with, or imitating *Knipperdoling* at *Munster*, who ' once fell flat to the Ground, and creeping upon his Hands and Feet, he went to several Persons ' of the Assembly, and blowing them in the Mouth, said, ' The Father hath Sanctified thee, receive the Holy Ghost; Short Hist. of the *Anabapt.* p. 28. And doubtless, should they ever get any Head, we should have all the *Munsterian* and German Pranks play'd over to a tittle, with vast Additions and Improvements.

But to return to *Inspir'd Canne* (for it would be endless to pursue this Subject any farther) who so earnestly contends for a new and extraordinary Ministry, nay, the absolute Necessity of Mens preaching out of Office, after the general Apostacy of Antichrist, &c. Behold here a Scheme of Independentism, and as many Falsities as Lines, a clutter of Impossibilities! Behold here the Serpent casting Water out of his Mouth as a Flood, after the Woman, [the Church of Christ] that he might cause her to be carried away of the Flood, *Rev.* 12. v. 15. Or, the Devil, that Antichrist, καὶ ἑξουὶν, speaking Blasphemy against God and his Christ, bringing railing Accusations against his one Church, accusing the Brethren out of the Mouth of this lying Prophet Canne. Where is it said any where in the Holy Scriptures, that there should be a General [that is, an Universal] Apostacy from Christianity; for, this must be suppos'd to evince such a total Failure of a true Evangelical Ministry, as he implies? What

Text of Holy Writ predicts such a total Failure of the ordinary standing Ministry, establish'd by Christ and his *Apostles* in the Church, as to be forc'd in any succeeding Age, to have a Recourse to an extraordinary Supply? To suppose a general *Apostacy*, is to suppose an *Intercision*, or *Annihilation*, or *Cessation* of the Church, contrary to Christ's Promise, *That the Gates of Hell should not prevail against it*, Matth. 17. and consequently, that it was not built upon a *Rock*, the *Rock of Ages*, but upon the *Sand*: And to suppose a Failure of true Ministers contrary to Christ's Promise, that he would always maintain a *standing Ministry* in this his Church, one of the greatest Exertions and Manifestations of his Kingly Power: *Matth. Chap. ult. ver. ult. Lo I am with you always*; that must mean the Apostles Successors, there shall never be wanting a Succession of Ministers in my Church, to Preach the Gospel, and Convert the World, to fulfil your Ministry, to feed my Flock, no, not for one Moment, *even to the end of the World*. His very Hypothesis is Blasphemy, his Inferences Antichristian, and the End and Design of them Diabolical, because 'tis to set up a Ministry in Opposition or Rebellion against Christ's own Institution, such an one as of necessity must Administer nothing but Curses, because destitute of Christ's Blessing; their Ministrations only of Death and Perdition, not of Life and Salvation, and consequently, the actual Enlarging of the Kingdom of Darkneß. Then again, What places of Scripture for this Covenanting, for an expreß explicit Covenant between Pastors and Members, in his Sense, the Independent Sense? And can any of his Clann pretend to shew one Text for their Mobbs Electing and Ordaining Pastors? It's evident by the foregoing Discourse, they cannot, have not one single Text, and therefore there's no more Truth in his saying, it's according to the Apostolical Institution, than in his lying diabolical Prophecies.

As to what follows of his *Red-coat Preaching*, and Propagating the *Light* and glorious Discoveries of *Christ* and his *Kingdom*, by which he means the *Fifth Monarchical Principles* stollen from the *Alcoran*, and no more agreeable with the true Notion of *Christ's Kingdom*, than the *Gospel* with the *Alcoran*, or *Jesus Christ* with *Mahomet*; I shall say something to it afterwards: But as to our *main Design*, with Reference to our *new upstart Ministry*, our *new Apostles*, let's see what fort *Spittlehouse*, another Oracle of our *Anabaptists* would recommend unto *Cromwel* and his *Comrades*; 'Have not, saith he, the People of God in this Nation, the *same immediate Teachings* of the *Spirit*, as had the *Prophets* and *Apostles* of *Jesus Christ*? Are the *Scriptures* of the *Old Testament* any other than the *Dictates* of the *Spirit of God*? 2 *Pet.* i. 19, 20, 21. Are they not the same in Print, as they were in the *Apostles Writings*; and the same in their *Writings* as they were in their *Words*; and the same in their *Words*, as they were in their *Thoughts*; and the same in their *Thoughts*, as they were in their *Conceptions*; and the same in their *Conceptions*, as in the *Infusion*; and the same in the *Infusion*, as they were in their *Infuser*, viz. the *Holy Ghost*? &c. *Spittlehouse, First Addresses*, p. 11. ———

'And if so, what need of *Universities* to breed *Divines*, since the *Holy Scripture* alone is sufficient to compleat a *Practitioner* in that Profession, as aforesaid; as also, in as much as he, *whosoever* of the *People of God*, that is able to speak to *Edification*, *Exhortation*, and *Comfort* of their *Brethren*, are compleat *Prophets of God*, what need have we of such devouring *Wolves* as aforesaid? &c. p. 13, 14.

To answer these last *Paragraphs* of *Spittlehouse*: Are we not come to a fine pass at this rate of *Arguing*, and in a direct Path for *Quakerism*, and to throw off all the *Ordinances* of the *Gospel*, with the *Scripture*

Scripture it self at last? This is a large step towards it, and borders very near upon *Boggism*, and *Munsterianism*: No wonder that *Anabaptism* hath been all this while the *Decoy*, the *Stalking-horse* for *Quakerism*, as daily Experience confirms it, but one *Remove*, one little stride from it. In the first place, I deny that the People of God, as he calls them, have now adays, the immediate Teachings of the Holy Spirit, as (that is, in the same degree, or he talks at random) the *Apostles*, the *Prophets* had. They had *immediate Infusions*, that is, without *Means*, without *Scriptures*; but the *Scriptures* are *Means*, or the *Mediums*, by which the Spirit of God teacheth us, instructs us, edifies us; nay, the ordinary Means God hath appointed for our *Edification*, by the *Ministry*, by him instituted for this end; *How shall they hear without a Teacher?* And how shall they Preach, except they be sent? *Rom. 10. 14, 15.* Here are plainly two Obligations upon the People of God, to hear the Gospel, or the Word preach'd, and to hear none but such who are sent in the regular and ordinary way that Christ himself hath settled in his Church, none but such as are *Authoriz'd*, have *Christ's Commission* to Preach; and the People of God [that is, in Covenant with him, *Members* of the Church, for none else ordinarily are such] are bound in Duty to bear no other, or to accept them, or own them as *Preachers* of Christ, because no other are sent by Christ, appointed by Christ, to take this *Function* or *Office* upon them in the Church of God, and none others take upon them this Office, but such who are actually out of the Church, separated from the Church, and by their own Act, cut off from the *Communion* of the Church, and *Union* with Christ, which cannot be had out of the Church, and consequently, to have any *Communion* with such in any *Ministerial Acts*, is to communicate with them in their Sins, and to be obnoxious to their Punishments, by partaking in their Guilt.

Guilt. The Reason of this is very obvious, because the People of God are expressly and strictly forbidden to have any Communion with such in any Publick [pretendedly Religious] Administrations. If there come any among you, and bring not this Doctrine, [or by parity of Reason, teacheth any Doctrine contrary to the Truth of Christianity] receive him not [even] into your house, [entertain him not, reject him, turn your Backs upon him, have no Correspondence, Communication with him, much less hear him, or countenance him with your Presence, or give him any reverential Respect, whereby you may be constructed to own him, or acknowledg him to be a Teacher, authoriz'd and commission'd by Christ] neither bid him God-speed, [wish him any Success in his Undertaking;] for he that biddeth him God-speed, [gives him Encouragement to prosecute his Designs directly or indirectly] is partaker in his evil Deeds [must expect to provoke God's Anger against himself, and bring his Judgments on his own head thereby, as an Abetter and Encourager of the Enemies of Christ.] 2 John 2. 12. But on the contrary, shun [their] prophane and vain Babblings [the wicked Cantings, and impertinent, yet pernicious, venomous Preachments] for they will increase [still] unto more [and more] Ungodliness [as they never tended to any thing else; or unto the Subversion of more Souls. For the Endeavour of all Sectaries, is to gain more to their Party, as they get more footing, and find Success to vent more and more Heresies and wicked Opinions;] and for this, I appeal to all Experience, and therefore by the way, 'tis to be observ'd, no heed ought to be taken to their Confessions of Faith, they are only Calculated to serve a Turn, an Exigence, and are meerly occasional: One thing whilst they are under the Hatches, and when apprehensive of Danger, quite another when they think themselves safe, and are at Liberty, and have their

their full Swinge. *And their word* [their false Doctrine, contrary to Godliness and sound Faith, if once received into the Soul, will go on and spread, and] *eat as doth a Canker* [or Gangreen] till the whole be corrupted. Secondly, who denies that the Scriptures were the *immediate Dictates* of the Spirit of God to the *Prophets* and *Apostles*; but then it's nonsense, to say they are as immediate Dictates to us now, as they were to them, they received them at the *first* hand, we, but at the *second*; we have them by the *Mediation* of, or by the *Apostles*, as the *Mediums* or Means by which they are *convey'd* down, or *transmitted* unto us. They were immediately dictated by the Holy Spirit to the *Apostles*, and they had withal, the immediate Illumination of the Spirit, the word of Wisdom and Eloquence, to exhort and convince, powerful and eloquent Exhorters, Rom. 12. 8. Eph. 4. 11, — 1. 17. This word of Wisdom seems to be expressed by Utterance, 1 Cor. 5. 1, 5. 1 Cor. 8. 1. 2 Cor. 8. 7. By Speech, 2 Cor. 8. 11. 6. By Word, 1 Tim. 4. 13. By Exhortation, Rom. 12. 8. 1 Tim. 4. 13. The Word [of] deep Knowledge [and Learning, to teach and expound] by the same Spirit [were profound and solid Doctors and Teachers, 1 Cor. 12. 8. See Rom. 12. 7. 1 Cor. 13. 2. Eph. 4. 11. 1 Cor. 8. 1. Express'd by Doctrine and Teaching else-where, 1 Tim. 5. 17. 1 Tim. 4. 13. The GIFT of Prophecy [Revelation of supernatural Mysteries, of Things future or absent, of the secret Thoughts, &c.] the Gift of Discerning of [the Quality of the right use of several] Spirits. The Gift of speaking of divers kinds of [strange] Tongues. The Understanding and Interpretation of [these Tongues] 1 Cor. 12. 8, 10. But in what Chapter or Verse is it said, That these Gifts, which were extraordinary, should always continue in the Church, or should be reviv'd again, or that the People of God should have these Gifts always immediately infus'd into them by the Holy Spirit?

Or,

Or, should have the immediate Teachings of the Spirit; which Notion, some *Enthusiasts*, and of your own Sect, have carried so far, as to slight and despise the Holy Scriptures, as much as the Quakers, the common Receptacle of your Unstable ones? Or, that the *Sense, Meaning, Understanding, Explication, Interpretation* of them, should be *extraordinarily*, or *immediately* inspired into the People of God, as he would have it? *Thirdly*, I do own, if it could be proved, that the People have the same *immediate Teachings* of the Spirit, that the *Prophets* and *Apostles* had, that is, without *Means*, that then their *Teachings, Expositions, &c.* ought to be receiv'd with as much *Reverence*, and would be of the same *Authority*, and as much *submitted* unto by us, as the *H. Scriptures* themselves, would be as *infallible*, and as certain a *Rule of Faith and Manners*, and the refusing of them, most highly dangerous and damnable: But then this *Gentleman*, and those of his *Persuasion*, must, to assure us of these *Gifts*, these *immediate Teachings*, have one *Gift* more, that of *working of Miracles*, to give *credit* unto, and *vouch* for all the rest; and what is more, in a far more transcendent manner than *Christ* and the *Apostles* had, or, we must be forc'd to *reject* him, and all such *Pretenders*, as *Cheats, Impostors, as Deceivers, Seducers, as Dragonical and Anti-christian*, and *Introducers* of but a little more refined Sect, than that of their grand *Exemplar and Model, Believer-Mahomet*; for as I remember, the *Turks* as *emphatically* call themselves *Believers*, as our *Anabaptists*. But we find your *Mission*, your *Prophecying*, your *Miracles*, your *immediate Teachings*, your *Fifth Monarchy*, and all your *Pretences*, so far as they are peculiar and singular, all *Cheat*, all *Nonsense, Anti-christian, Dragonical, Cancerous*, and *Effectual* in nothing but in their *Infection, Contagion, Perdition*. But, *Fourthly*, Supposing these *immediate Teachings*, in the true, proper, literal Notion of them, then I must
rejoin

rejoin, all this *Babbling* of *Spittlehouse* about the *Scriptures*, is *gratis dictum*, *Nonsense* and *Contradiction*; where there are *immediate Teachings* and *Inspirations*, there can be no farther use of the *Holy Scriptures*, they are only an insignificant, superfluous *dead Letter*, as the greatest Pretenders to *immediate Teaching*, the *Quakers* assert, the utmost *Perfection* and *Progress* *Anabaptism* can pretend to make, the *ultima Thule*, the *ne plus ultra* of these *infernal Dogmatists*. And it was in consequence of this *Notion*, that your great *Man Boggis*, in *Oats's Account*, scoff'd at the *Scriptures*, and when press'd by *Authorities* or *Arguments* from them, as may be rationally suppos'd, his Reply was, *I have the Spirit*, — *I thank God, I have enough of the Spirit*; *Gangrena*, pt. 2. p. 162: For if *God Almighty* ever designed in this *Gospel*, and last *Dispensation*, to have *Taught* all Men, or his peculiar and chosen People *immediately*, he would never have inspired *Holy Men* to have consign'd his *Word* to *Writing*, nor have endu'd them with the *Gifts* of *working Miracles*, and *Prophecy* to have attested them, that the *Church*, without any farther scrupling, should receive and embrace them as the *Word of God*, the *Rule* of their *Faith* and *Practice*. Nay, more than this, *Christ* would never have instituted a *Ministry* to continue to the *End* of the *World*, one chief part of whose *Business* should be to instruct his *Church* in those *Truths* out of the *Scriptures*, that are so indispensably necessary to *Eternal Salvation*. And so far the *Quakers* are in the right on't, to set aside, as they do, the *Scriptures* and *Ministry*, as of no use upon this *Anti-christian* and *Diabolical* Supposition. But we find *God* hath appointed these two *Mediums*, or *Means* of *Salvation*, the *Holy Scriptures*, and a *standing*, perpetual *successive Ministry*; and where they are not to be had, viz. among the *Heathen*, they know nothing of *Christ*; and why? Because they have not the *ordinary Means* whereby to know him; and therefore

fore it's plain, where he hath appointed *ordinary Means*, in the Course of his *Providence*, he doth not employ, or to be sure, very rarely, *extraordinary Means*. Where, therefore he hath given *Scriptures* and the *Ministry*, he doth not *ordinarily* teach without them: Men may as well expect God should *ordinarily* preserve Life, and Strength, without Bread; *Scandret's* Antidote against the Quakers, p. 58, 59. But, *Fifthly*, what Necessity of this *immediate Teaching*; either it is to manifest to us something not *already reveal'd*, or the same things already discover'd unto us in the *Holy Scriptures*; but I suppose, none in their Wits will pretend the latter, because this is absurd, frivolous, and unnecessary: But, if some things are either directly contrary to the *Holy Scriptures*, or New; then whoever pretend to such *immediate Teachings*, do as good as introduce, or set up a *New Gospel*, pervert the Gospel of Christ, and so render themselves obnoxious to St. Paul's *Anathema*, *Let him be accursed*, Gal. 1. 8. *who deviseth, or maketh a Lie*, and consequently, shall never enter into the *New Jerusalem*, and shall be reckon'd as *without*; that is, with or among those who shall be for ever excluded with *Dogs, Sorcerers, Whoremongers, Murderers and Idolaters*, Rev. 21. 27. comp. Rev. 22. 15. *Sixthly*, It may either be observed from the Novel Opinions and Practices of *Spittlehouse*, and those of his Sentiments, as generally are the *Anabaptists*, that there's a Necessity they should run to *immediate Teachings, Impulses, and Inspirations*, as to their *Asylum and Refuge*, because they have not *express Scriptures* on their sides, or to maintain their *Novelties* by; but by violent *Distortions and Wrestings*, and notwithstanding their plausible Zeal for the *Holy Scriptures*, asserting them to be the *Rule of Christian Faith and Obedience*, to *amuse and catch* the Ignorant and Simple; yet, when pinch'd, and put to a *Nonplus*, they presently take

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Sanctuary in a *private Spirit*, and *immediate Teachings*, *Mahomet's Pigeon*, extraordinary Mission, because they find themselves *disappointed, forsaken, and destitute*, as to the *ordinary Means Christ* hath deposited with his Church; they are very conscious to themselves of all this, and therefore, and for no other Reasons, have Recourse to extraordinary Mission, immediate Teachings, without any, even imaginary Grounds, in the Judgment of *judicious, and sober intelligent Persons*, and herein are *inexcusable* before God and Man, and *self-condemn'd*, need no other Sentence but their own, when that Day shall come, wherein the Secrets of all Hearts shall be disclos'd, and when there can be no Plea for *wilful Error, Hypocrisie and Dissimulation*. To what hath been said, I shall add, that as by these their *Pretexts* of an *extraordinary Call, immediate Teachings* by the Holy Spirit. They presume to *Teach and Practice* Doctrines and *Immoralities* directly contrary to the *Truths and Morals reveal'd and enjoin'd* by the Gospel, and even *destructive* to the *Eternal Interest* of Mankind, and *undermining of, and blowing up the Gospel* of Christ, and *Subversive* of our common Hope; so it demonstrably follows, and evidently proves it to be a *false, most pernicious and Diabolical Principle*, in that the *Consequence* of it is *infinite*, and no Bounds can be set to it; and *countenances* all the *Immoralities* in the World, admits of no *possible Restraint*, and therefore never to be *check'd*. 'Tis but pretending to an *immediate Impulse of the Spirit*, to act all the *Villanies* in the World; 'tis but saying, I am *inspir'd*, I am *immediately taught* by the Spirit, and under this Notion I may vent all the *Heresies* conceivable, there's no Rule left to try the Spirit by, and to oppose me, is to fight against God; to restrain me, is to *quench the Spirit*, and to be a *Reprobate*. Or, if I think fit to force an erroneous *Heterodox Meaning* upon the *written Word* of God, and publicly Preach'd it as
the

the Word of God, if you will not receive it, embrace it as such, why then you *reject* the Word of God, you *refuse* the Gospel, you *despise* *Jesus Christ*, you do *despite* to the Holy Spirit; Nay, farther, to shew the *sad* and *horrid* *Consequences* of this *wild* *Notion*, it makes and prepares the Way for all the *Immoralities*, all the *Villanies* that the *corrupt* *Heart* of Man can *conceive*, and the *Devil* *suggest*, as might be manifested by the innumerable *Instances* we have of abominable *Practices* (scarce fit to be nam'd among the *Professors* of the most *Holy*, most *Innocent*, and *pure* Religion of the *Blessed* *Jesus*, that *immaculate* *Lamb* of God) of all the *Sects* or *Separatists* from the *Church*, from the *Apostolical* *Age*, to this very day, even by every *Sect* that ever got footing in the *World*, *not* *one* *exempt*, nay, and *justified* by them: This is as *demonstrable* as that they were, and are Men. There never was any *Sect* yet, I say, but hath been *infamous* for some allow'd *Immoralities*, which even they have maintain'd by *Principles*, such as they were or are, so impossible is it for Satan so far to *transform* or *transfigure* himself into an *Angel* of *Light*, but he must inevitably, by the great and infinite Mercy of our God, *betray* himself by his *Cloven-foot*, or some way or other discover himself; there are none of these *dammable* *Sects*, but are *discoverable* by the *Brand* or *Mark* of the *Beast*, their *Father* the *Devil*, whose *Bond-slaves* they are, having *sold* themselves to *work* *Wickedness*, mark'd out for everlasting *Destruction*, without the *singular*, and even *extraordinary* Mercy of God, and a *timely* and *sincere*, and most *particular* *Repentance*, and *returning* to the *Truth*, and into the *Bosom* of the *Church*, out of which there's no *Grounds* for *Hope*, that we are acquainted with. *Seventhly*, As I said, granting this *immediate* *Teaching* by the Spirit, How shall the *Spirits* be try'd? Every one may for himself urge these *immediate* *Teachings*, all have equal right to do it, and none

have *Authority* or *Grounds* to *contradict* them. The Spirit teaches you one thing, me another, and a *third* contrary to both, and so *in infinitum* : It teacheth one that he may commit Murder; another, that he may Rob? a *third*, that he may have as *many Wives* as he pleaseth; a *fourth*, that he may lie with all Women indifferently, without any regard to *Consanguinity* or *Affinity*, or *Propriety*; and thus many *Seclaries* have held forth, and practised accordingly, from the *Beginning* to *this Day* : and thus they did in the *purest Ages* of the Church, even in the *Apostles times*, and who shall controul such allowing this most *blasphemous* and *ungodly hellish Principle* of our *Saints* ? Nay, to the eternal Shame of you and your Brethren in Iniquity, the *Independents* few of them much differing from you) for all their *Renunciation* and *Declaration* against the late horrid *Insurrection* and *Rebellion*, acted in *London* (by the *Millenarians*) 1661. no more to be credited by any that know them, than the *Jesuits Apologies* after the *Murther* of *Henry IV.* of *France*) to which I'll oppose the *Speeches* and *Discourses*, and *Prayers* of *Colonel John Barkstead*, *Col. John Okey*, *Mr. Miles Corbet*, all protest *Congregational Men*, justifying their *Rebellion*, and the *Murther* of *Charles the Martyr*, of ever Blessed and truly Glorious Memory, most seditiously and maliciously Publish'd by that Party, 1662 ; which will be an everlasting Monument of the *Spiritual Infatuation*, *Hypocrisie*, *Obduration*, and *final Impenitence* of those Men in particular, and that *Generation* of *Saints* in general. You, for many years, most impudently contended for a *Toleration*, even by *Act of Parliament*, for all manner of *Heresies* whatsoever, without any manner of *Limitation* or *Discrimination*, as appears by many of your *Writings* (in those times of *Licentiousness*,) for shame then, if you have any *Tincture* of that *Grace* in you, as to blush for your *Impieties*, never pretend to *distinguish* your selves from the *Ultramarine*

marine Anabaptists, as far as you have had opportunity, you have acted as ill as they at least ; nay, I'll tell you, worse, because you had a hand in all that *horrid Tragedy*, acted from 41, till 1660, even in the most *odious* and *unchristian* parts of it, as might easily be prov'd, and may, if God gives me fit Opportunity for it. Eighthly, It ought to be remark'd, that whereas I am sensible you will appeal to your *Confession of Faith*, as I find upon all Occasions you do, that this will not serve your turn ; all Men of Reading, Judgment, and Observation, know too well, that this is nothing but *Artifice*, *Trick*, and meer *Evasion*, the constant Practice of all *Sectaries* ; Instance, the *solemn League and Covenant*, for the adhering to which, many amonst the *Presbyterians* and *Independents*, in their Sense, dy'd *Martyrs* in their own Accounts, and of those of their own Parties ; yet, all the World knew, they did more *Jesuitically* (if possibly) *equivocate* in their Senses of it, and Practices upon it. The *Presbyterians* interpreted it one way, the *Independents* another : Had different Intentions, prosecuted by different Means, and yet shelter'd themselves under the *solemn League and Covenant* : And thus, you yourselves, play fast and loose with your Confession, have diversities of Opinions and Practices, yet when you are put to it, fly immediately to your Confession : That's a Nose of Wax to be wrung, fashioned, and to be twirl'd about which way you please, and to stand to any Point of the Compass that may serve your present Design and Interest. The Publication of your Confession was never design'd so much as a Standard or Rule for your selves, as to * impose

* An old stale Juggle of Hereticks.

To this purpose I shall insert a Noble Passage out of Irenaus: *Adversus eos qui fru-*

strantur Paulum Apostolum. Neque enim contendere possunt Paulum non esse Apostolum, quando in hoc sit electus--- fortassis enim & propter hoc operatus est Deus plurima Evangelia ostendi per Lucum, quibus

recesse haberent (fort. hærent) omnes, uti sequenti testificationi ejus, quam habet de Actibus & Doctrina Apostolorum, omnes sequentes & Regulam veritatis inadulteratam habentes, salvari possint, igitur testificatio, ejus vera & Doctrina Apostolorum manifesta & firma, & nihil subtrahens, neq; alia quidem in abcondito, alia vero in manifesto docentium. Hoc enim fictorum & prave seducentium, & Hypocritarum est molimen, quemadmodum faciunt hi, qui à Valentino sunt. Hi enim ad multitudinem propter eos, qui sunt ab ecclesia, quos communes Ecclesiasticos ipsi dicunt, inferunt sermones, per quos capiunt simpliciores, & in deliciis eos simulantes nostrum tractatum ut sepius audiant, qui & querantur de nobis, quod cum similia nobiscum sentiant, sine causa abstineamus nos à communicatione eorum, & cum eadem dicant & eundem habent doctrinam, vocemus illos hæreticos, & cum dejecerint aliquos à fide, per questiones quæ fiunt ab eis, necnon contradicentes auditores suos facerint, his separatim inenarrabile plenitudinis suæ enarrant Mysterium. Decipiuntur autem omnes, quia quod est in verbis verissimile se putant posse discere à veritate; Sualorius enim & verissimilis est, exquirens succus error, sine fuco autem est veritas, & propter hoc pueris credita est -
næus, Lib. iii. cap. xv.

upon, and decoy, and cully others that differ'd from you, and therefore we reject all your Appeals to that, as meer Cheat and Fuggle. For instance, you seem to speak therein Honourably and Reverently of the Holy Scriptures; but, as hath been prov'd, you opine and act contrary to the Scriptures themselves, and set up your own private Opinions and Dictates, new Lights and Revelations contrary unto them. You seem to own and profess your Obligations and Obedience to Magistrates, but then you mean under the Rose, only such as are of your own Stamp, and in your Millenarian Sense, not a Syllable therein to Recognize our Kings and Queens, who differ from you, to be, under God, the lawful Magistrates of these Realms, to whom all Degrees and Distinctions of Subjects, owe Fidelity and Allegiance; or, to own Monarchical Government to be from God; only Magistrates, in a large or general Sense; Magistrates de facto, in a reserv'd and equivocal Sense of your own, and then laugh in your sleeves, and grin, to see how you ingeniously, forsooth, palm your little Waggeries upon

a stupid, heedless World. So this inspired Spittlehouse, presently after he had bolted out his immediate Teachings of the Spirit, &c. runs on a main to cry up the Scriptures, as the Rule of Faith, &c. but his Meaning and Design, was, all this while, to undermine them, by declaiming against all Books and Writings besides, meerly to resolve them into private Interpretations, and to leave it to the Choice of all his Brethren and Fellow-Saints, whether they would be determin'd by them or no, by stripping them of the Testimony of the Church, thro' all Ages, by which we have the most rational and convincing Assurance at this time of Day, that they are the Genuine Writings of the Prophets and Apostles, and consequently, the Word of God. ' What, saith this Spawn of Mahomet, are the Authors which their Libraries are ' stuffed withal, other than Heathenish and Antichristian? Again, Is there any Promise annex'd to ' the Practice of reading them? Yea, doth not ' Experience teach, that most, if not all such ' Commentaries, Expositions, &c. which have been ' composed by such Heathens and Antichristians, are ' found to be light as Vanity? Instance, the voluminous Volumes of the Antient Philosophers, ' and Antient Fathers (as they call them) yea, so ' light, that they are of no Esteem at all amongst ' the People of God that are come out

' of Babylon; [of no Esteem with his *Addresses* p. 13.

Rag-men, Fortune-tellers, Cobblers, who are become now able Ministers of the Gospel, and the only Judges of Learning, Gifts, &c.] Now, by rejecting particularly, all the Writings of the Fathers, those Glorious Lights of the Church of God, one of whom, by the way, as St. Barnabas was an Apostle, a Fellow-labourer with St. Paul; Clemens, not only a Companion of the Apostles, but by them Ordain'd a Pastor of the Church at Rome; St. Ignatius at Antioch; St. Polycarp at Smyrna; Hermas, a Disciple

and Companion of the *Apostles*, &c. Many of whom dy'd *Martyrs* for the *Testimony* of *Jesus*, seal'd our *Holy Faith* with their *Blood*, and by the good *Providence* of *God*, handed down the *Divine Oracles* themselves unto us, which otherwise had been utterly lost, had not they been, under *God*, the *Glorious Instruments* of their *Preservation*, under *Dioclesian*, *Julian*, and other persecuting *Emperors*; and kept, and transmitted the *Faith*, pure and undefiled, thro' all the *Ages* of the *Church*: and by branding all the *Expositions* and *Commentaries* upon the *Holy Scriptures* with *Antichristianism*, is it not as radiant, and evident as a *Sun-beam*, that hereby is laid a *Train* to blow up the *Scriptures* themselves, to make way for *Enthiasiasm* at least, and *Mahometanism*, with which *Spirit*, he, and many *Anabaptist-Millenarians*, were, and are infallibly acted, or, if possibly, something worse; for, the *Mahometans* are the sworn *Enemies* of all human *Learning*: Hence, those damnable *Heresies* of *Familism*, *Antinomianism*, *Socinianism*, *Quakerism*, *Anabaptism*, *Millenarianism*, *Muggletonianism*, and a *Multitude* more; nay, all the *Heresies* that are extant, for rejecting the *Authority* of the *Antient Fathers*, *Doctors*, *Martyrs*, and *Confessors* of the *Church*, and trampling upon *Antiquity*. Hence, those *Reproaches* cast upon the *Holy Scriptures*, by *John Goodwin*, that *Arch-Independent*, with which *Seet* the *Anabaptists* symbolize more than with any other; ' That it is no *Foundation* of *Christian Religion*, to believe that the *English Scriptures*, or that *Book*, or rather *Volumes* of *Books*, call'd the *Bible*, translated out of the *Original Hebrew* and *Greek Copies*, into the *English Tongue*, are *Word* of *God*. That, questionless, no *Writing* whatsoever, whether *Translated*, or *Originals*, are the *Foundation* of *Christian Religion*: That the *Scripture*, whether true *Manuscript* or no, whether *Hebrew*,

Then *Law-
rence Clarkson*.

' Hebrew, Greek, or English, it is Human, so not
 ' able to discover a Divine God. Then, where is
 ' your Command to make that your Rule or Dis-
 ' cipline, that cannot reveal you God, nor give
 ' you Power to walk with God. Both quoted by
 the London Ministers, in *their Testimony to the Truth of*
Jesus Christ; Printed, 1648. p. 5. ' That no *Opini-*
 ' *on is Damnable*; or, that a Man may be saved in
 ' any Religion. *Discourse touching the Peace of the*
 ' *Church*, Chap. 5. That Men cloathed with the
 ' Name of God and Religion, are generally the
 ' most dangerous and deceitful Men in the World.
 ' For instance, *Aaron*, the Kings, the Priests and
 ' Prophets, in both Old and New Testaments;
 ' nor can it be otherwise, whilst Kings and Priests
 ' claim a Right from God, to be above other Men:
 ' *Norwood's Additional Discourse*. That Man is a right
 ' Rule, yea, the Rule of all Things, *ibid*. That
 ' those Ministers that sing *David's Psalms*, Baptize
 ' Infants——— say Men are not perfect in this
 ' World, —— or that say, the *Letter* of the
 ' Scripture, or the *written Word* of God, is the
 ' Light and Word of God, —— and call the Four
 ' Books of *Matthew*, *Mark*, *Luke* and *John* the Gos-
 ' pel, are Seducers, not Ministers of the Word,
 ' and shew the Spirit of Error: *Easter Reckoning*.
 ' That he who is not infallible in his Judgment,
 ' when he gives Counsel and Advice, is no Minister
 ' of Christ: *Farmworth's, To the Law and to the Testi-*
 ' *mony*, quoted in the *second Beacon fired*, Anno 1650.
 To these I shall add some of the horrid Doctrines of
Cann's Red-Coat Preachers he so much bragg'd of a-
 ' bove, ' A Surgeon belonging to the Army, in
 ' his Preachment in the *West*, on *Coloss. 2.* out of
 ' verse the 14th. The Hand-writing of Ordinances;
 ' The *Ten Precepts* or *Commandments*——altogether
 ' *taken away*; *Gangrena*, Part. 2. p. 125. This
 ' Surgeon asserted, He knew no other Word but

that *Joh. 1. 1, i. e.* disown'd the Old and New
 Testament, p. 153. Lieutenant *J.* concerning
 Prayer, affirm'd, *That we must not pray Morning
 and Evening, but when the Spirit puts Ejaculations*
 into us, for that were to make Prayer an Idol;
 p. 154. The aforesaid Surgeon deny'd the Ordina-
 nances of Baptism, the Lord's Supper, and said,
 he knew no other Seal but the Spirit, and call'd
 the Ministry it self an empty Shadow, p. 152.
 The same Lieutenant deny'd the Necessity of Re-
 pentance under the Covenant of Grace, p. 153.
 But to draw towards a Conclusion of this Matter in
 hand, Mr. *Edwards* tells us, ' That in these times,
 ' our *Sectaries* deny'd the *Scriptures, Trinity, Justifi-*
 ' cation by Christ, the Gospel, the Law, Holy Du-
 ' ties, Church - Ministry, Sacraments, all Ordina-
 ' nances; They held, there were no Devils, no
 ' Sin, no Hell, no Heaven, no Resurrection, no
 ' Immortality of the Soul, [a Book upon which
 Subject, *John Canne* Printed in *Holland*] &c. *Ed. Gangr.*
 part 2. p. 177. To these, I might add an infinite Num-
 bermoore of Heresies vented in these Times, when the
 Church and Monarchy lay waste, under the Names of
new Lights, and new Truths, all the Effects of *Connivance*
 and *Licentiousness*, whilst a *Toleration* by Law was en-
 deavour'd for by the *Independents* and *Anabaptists*,
 &c. for 20 Years together; which *Connivance*
 however, gave such Encouragement, ' That sun-
 ' dry *Sectaries* from other Parts [then] resorted hi-
 ' ther, and with [such] a welcom'd Boldness, sun-
 ' dry odious Hereticks (which in other places had
 ' been banish'd) and branded with Infamy ———
 ' vented their poisonous Opinions amongst us, as
 ' if they intended to make *England* a common Re-
 ' ceptacle of all the sinful Dregs of Foreign Coun-
 ' tries, as well as of former Ages: *London Ministers*
 ' Declaration, &c. p. 2. And in the Close of
 this Declaration, they take the Boldness to repre-
 sent,

sent,—— ‘ That a Publick and General Toleration
 ‘ will prove an hideous and complexive Evil, of
 ‘ most dangerous and mischievous Consequence, if
 ‘ ever (say they) which God forbid, it shall be
 ‘ consented to by Authority, for hereby the Glory
 ‘ of the most High God will be laid in the very
 ‘ Dust ; the Truth of Christ, yea, all the Funda-
 ‘ mentals of Faith will be razed to the Ground :
 ‘ All Christ’s Ordinances, Officers, Worship, Re-
 ‘ ligion, and the Power of Godliness, will be ut-
 ‘ terly overthrown, Thousands, and ten Thou-
 ‘ sands of poor Souls, which Christ hath ransom’d
 ‘ with his own Blood, shall hereby be betray’d, se-
 ‘ duc’d, and endanger’d to be undone to all Eterni-
 ‘ ty ; Magistracy and Ministry, and with them, all
 ‘ religious and comely Order in Church and Common-
 ‘ wealth, will be pluck’d up by the Roots, &c.
 p. 32. And what these *Presbyterians* (so accurately
discerning the Motes in others Eyes, and not discerning
the Beams in their own, by making the Way plain,
easy and smooth for all manner of other Innovations
as well grounded as their own, by tearing up the
Foundations of Church and State) fore-saw, and seem-
ingly dreaded, only because it spoil’d their Game, actu-
 ally came to pass, and by their Means, giving the
 sad Occasion and Opportunity for it ; their playing fast
 and loose, *chopping and changing, and time-serving,*
 and *listing,* and *inviting* all sorts of *Sectaries* into their
 Service, and giving them the Loose, encouraging and abet-
 ting them in all their Villanies acted against the Ma-
 lignants, forsooth ; their Hypocrisie and Dissimulation,
 &c. presently set them upon a Level with themselves,
 and in a short time to set up for themselves in good
 earnest too, it being ever as lawful for one Man
 to be a Knave as another ; and the *Sectarians* per-
 ceiving that all their End and Aim of raising Rebellion,
center’d in dispossessing others, to make room for them-
 selves, they thought it as reasonable to serve them
 the

the same fauce, having as *specious Pretensions* as they, and so far they was in the right on't; and thus they very successively undertake the Matter, and out-did them in their own Craft: They could cry out *Popery, Antichrist, Persecution, Tyranny*; they could inveigh against *set Forms, stinting the Spirit*; they could petition for *Liberty of Conscience, plead Providence, pretend to immediate Teachings of the Spirit, Liberty of Prophecyng, Experiences, Visions, Dreams, Trances, Revelations, sudden Impulses of the Spirit, Returns of their Prayers, Seekings, and a great deal more.* But then, my *Masters*, to return to our Matters again, I must tell you, not to defraud you of the Honour of your Noble, and never to be forgotten *Achievements*; 'twas you that first sprung this Game, and set up for these *new Lights and Discoveries*, which have ever been promoted against the Holy and inspir'd *Scriptures* themselves, because the *Anti-entest Sect*, next to *Presbytery*, since the Reformation, tho' I have not opportunity at this time, being very distant from Books, to run it higher than your *Prophetical King John of Leyden*: 'Twas you that more or less have convey'd this *Poison, this Contagion* amongst all the *Sects*; For, I find in the *short History*, 'That another main piece of *Anabaptism, is,*

' *That over-confidence that many have, that are rul'd by*
 ' *the Spirit, which maketh them despise all ordinary Cal-*
 ' *ling to the Ministry, all written Prayers, all Helps of*
 ' *Study, all Reason and good Counsel; Why? All*
 ' *these bind the Spirit, who bloweth where he listeth;*
 ' *and some begin to make Conscience to hear and sing*
 ' *Psalms, because they are written Prayers, which bind*
 ' *the Spirit, chusing rather to condemn the Word of God,*
 ' *than their own Inventions; as he that would not be-*
 ' *lieve the Sun, because it agreed not with his Watch.*
 ' *I expect that some will say, with John of Leyden,*
 ' *that if the Word of God were lost, they might soon supply*
 ' *it with another. (p. 55.)* [Yes, 'tis not to be
 question'd,

question'd, if they had succeeded in their Enterprize, and got ground, but we had had a new *Alcoran* long ago, to countenance their *Polygamy*, and inspired Milton's new *Lights*, as to the Doctrine of *Arbitrary Divorces*.] The hellish impure Liberty that some in our late Licentious Times, disputed for, to take and put away Wives at pleasure ; nay more, they had the Impudence to *out-vy* the very *Turks*, and all *civiliz'd Heathens*, in their *Bestialities*, to plead for the Liberty of *incestuous* Marriages ; ' That ' that Marriage is most just, which is made without ' any ambitious End ; and if this Liking and mutual Correspondency, happen between the nearest of Kindred ; then it is also the *most Natural*, the ' most *Lawful*, and according to the *Primitive Purity* ' and Practice : *Little None-such*, Lond. 1646. p. 13. cited by the *Lond. Min. Decl.* p. 19. It would be an endless Task to ransack this *Augean Stable*, to enumerate all the *Antichristian* Doctrines of those Times, in which, if ever Satan was let loose, if ever a People were abandon'd by God, and deliver'd up to the Devil's Disposal, Seductions, Delusions, if ever the good Genius or Angel was retir'd, the *Angelus Ecclesiæ*, as *Chrysostom* speaks some-where, 'twas most infallibly, indubitably then. 'Twould make ones Hair stand an end, and strike a Man with the utmost degree of Horror and Astonishment, to consider the deplorable Wickedness, Spiritual Infatuation, (the worst of God's Temporal Judgments, and a Preludium or Preface to Eternal Destruction) the *fulsome*, *nauseous*, *odious*, *provoking Hypocrisie*, with which the Generality of People at that time, were over-crufted, as with the most *loathsom Leprosie*, yet all Godly, all Saints, the modish Compellation then of that Age of *Braß* and *Impudence*, a Generation of Men, that without the unconceivable Mercy of God, are now a Scandal to Hell it self, and make the Devil blush to find himself so transcendently out-done by them. But that

that which doth some-what *abate* my Wonder, what I have often *reflected* upon, is, That *Characteristick* or *Diagnostick* that our Blessed Lord hath given of false *Prophets*, *Seducers*, *Hypocrites*; Ye shall know them by *their Fruits* [by their *Drift*, their *Aims*, their *Ends*, by the Means they employ to compass their Ends by.] A good Tree cannot [it is not in the Nature of it, it's impossible, a Contradiction to all Reason, Observation and Experience] bring forth evil Fruit; neither can a corrupt Tree, bring forth good Fruit.——Wherefore, by their *Fruits* [by their Actions, by their Ends, by their Means they use to obtain their Ends] *you shall know them*; and by carefully applying this Rule to them, or examining them by it, you cannot err, or be mistaken in your Judgment of them. *Matth. 7. 18, 20. Evil, corrupt Principles* will, nay, must bring forth *corrupt, abominable Actions*; and it's impossible any Man should *indulge* himself in *wicked, immoral Actions*, unless he hath *corrupt Principles*. And where we find Men proceeding in a virtuous Course of Life, *sinning habitually*, where we observe *Parties* of Men under the *Notion* of Religion, acting contrary to the *Precepts* and *Spirit* of Christianity, and *avowing, asserting, justifying* such *Unchristian immoral Proceedings*, contrary to *Reason, natural Light* and *Conscience*, we may, without any *Violence* unto, or *Breach* of *Christian Charity*, conclude, that these Men have in *reserve* (tho' not professedly, a Set of *Principles* that are really *Antichristian*, *infus'd* into them by the *Devil*, and are by no means *influenc'd* by the *Spirit* of God, the *Spirit* of Christ, and the *Gospel-Spirit*, notwithstanding all their Pretentions thereunto, and *Boastings* of the Spirit, (for if we may give Credit to *innumerable Relations, actual Magicians, Sorcerers, Wizards, and Witches*, have made the same, and have been Famous, and noted for their *Gifts* of *Prayer, Viterance*, and the like, even in some of these *Sectaries*,

ries Meetings, Congregations and Assemblies, and look'd upon as most Holy, Spiritual, Gracious Persons, and even make use of the Names of God, Christ, and the Holy Spirit, seemingly devout Prayers, Ejaculations, Scripture Phrases in their Infernal, Magical Operations, Charms, and the like, and have their Trances, Raptures, Extasies, Visions, immediate Inspirations, Dictates, Groanings, gracious Looks, Airs, Cantings, Whinings, Sobs, Tears, Genuflexions, Prostrations, and all the little affected, Artificial, Mimical Trinckets of our Sectarian Saints, so that it's very difficult to Discriminate them (and as to the most) unquestionably from the same serpentine Spirit of Seduction and Delusion, I say, such Persons, as I have been describing, acting so wickedly, as generally they do, by raising Rebellion against lawful Governours, both in Church and State, pursuing their Designs by all the Arts of Violence, and intemperate Zeal set on fire by Hell, with Bloodshed, Assassinations, Robbery, Perjury, Lying, Slandering, false Accusations, Malice, Revenge, Sacrilege, Profaneness, Unmercifulness, Barbarousness, attributing all their Ungodly, Unchristian, Antichristian, Diabolical Proceedings, to the Impulse and Movements of the Holy Spirit of God, the Spirit of Unity, Peace, Charity, Meekness, Humility, Patience, Gentleness, Love, &c. to the positive, express, immediate Commands of God (as in the Case of the Munsterian, and other German Anabaptists) can never be suppos'd to do all these horrid Things, and carry on their ungodly Projects and Contrivances, but by Principles; and these being contrary to all Gospel-Rules, are reasolvable by nothing but Spiritual Infatuation, or Infidelity. Thus we read, Muncer tells the German Boors, or Rabble, 'That he 'was sent from God to Command and Lead them [in 'their Rebellion.] Short Hist. Anabap. p. 9. And assur'd, 'That God himself, that cannot Lie, had 'promis'd him Victory, and commanded him to Destroy all Princes and Magistrates, p. 10. To this I might

might add a many *Instances*, but I shall spare myself and the Reader the *Trouble*, because not necessary ; and here I shall rather chuse to *obviate* an *Objection* some of them make, That we are not to *judg* of them by the *Principles* or *Practices* of the *Foreign* and *German Anabaptists*, and therefore shall proceed *in short*, to shew how exactly they agree in many of those *groß Principles*, which they would seem sometimes to *detest* and *abhor*. I shall pass that of the *Fifth Monarchy*, wherein, *Canne*, *Spittlehouse*, and many more of our *English Anabaptists*, exactly jump with *Nicholas Stock*, or *Stork* ; *Short Hist.* p. 6. *Melchior Hopman*, p. 14. *Muncer* judg'd all things out of the *Bible*, and by *Divine Revelation*, p. 7. And *Anno 1527*, the *Anabaptists* of *Germany* — would not allow ' *Christians* to *Recover* their own ' by *Law*, — but decided all *Differences*, and ' judg'd all *Cases* by *Scriptures*, p. 13. With them, *Spittlehouse*, and other *English Anabaptists* agree. 'Tis said likewise of these last *German Anabaptists*, that they *Rebaptiz'd* themselves ; so the *Author* of *Persecution* Judg'd and *Condemn'd*: *Reprinted*, and *Publish'd* by our *Anabaptists*, 1662. Again, these *German Anabaptists*, when press'd by *Arguments* drawn from the *Scriptures*, their *Answer* was, That the *Spirit* taught them otherwise, &c. Much to the same purpose *Spittlehouse*, with his *immediate Teachings*. So the *Author* of *Persecution* Judg'd, &c. *Reprinted*, &c. p. 54. That the *Interpreter* of this *Rule* of the *Scriptures* (p. 52.) is the *Spirit* of *God* whomsoever, and the *Scriptures* themselves ; but if we consult other *Writings*, and *Expressions* of the *Anabaptists*, they say downright the *Spirit* in *whomsoever*. In rejecting all *Human Learning*, *Spittlehouse*, and the *Prophet Matthias* at *Munster*, are of the same *Opinion*, who there commanded, ' *All Books* that could be found, excepting the *Bible*, ' to be burnt ; *Short Hist.* p. 22. With *Jack* of *Leyden's*

Leyden's Apostles, the *Author of Persecution* Judg'd, &c. And the generality of our *Anabaptists* agree, (as I am well inform'd from their *Preachments*, and since, from several *Passages in Tho. Grantham's Works*, one of the most sober of them) that themselves *only are of the True Religion*, exclusive of all besides. But these Men add, That from the *Apostles Time* to this Age, the Word of God had never been truly *Preach'd*, nor *Righteousness Practis'd*; which, upon Enquiry, I am inclin'd to think, will be found the Sentiment of most of our *Moderns*: That the *Distinction of Parishes* is *Antichristian*, which only an *Anabaptist Preacher* asserted in his *Disputation* with Dr. *Bryan*, and so no Churches: To these may be added, The *Abolishing Tythes*, *Demolishing of Churches*; so *John Canne*. And here I cannot slip a very pretty Notion of his; 'I see, saith he, there is at this time, much ado about Tythes, and great Thoughts of Heart some have for the Maintenance of Ministers: I could wish that something were consider'd, and effectually done for the Encouragement and Enabling of such as are willing to give themselves freely to the Work of the Lord, to spend, and to be spent; And for their *Livelihoods*, to live by Faith in the Promises of the Gospel,——Then a little after——But now seeing we have better Men [than those of the last Parliament, Dissolv'd 1653.]——so we may expect better things; namely, that these *Publick Places* (which are the *States*) may be otherwise, and better disposed. It is not the *Place* we affect, for if they were razed to the Ground, it would be well: *Second Voice*, p. 28. 29. Another of these *German Anabaptists* Opinions, was, which is that likewise of some of our *English* ones, viz. That Men *Rebaptiz'd* cannot sin; [that is not Mortally or Damnable] which Notion is got into the Heads of our *Antinomians* and *Quakers*; I do not say, all of them

them hold so, but it's certain *many* do, and *under the Rose* it ought to be one of their *main Articles*, because, by this Means they are much embolden'd and encourag'd to go *through stich*, to *stick at no Means*, how *indirect* or *unlawful* soever, to *gain their Point*; for 'tis as much their *Practice*, and of all other *Sects* too, as of the *Jesuits*, to compass their Ends *per fas aut nefas*, by *hook or crook*, no matter how; and 'tis certain, they must either go by this *Principle*, or some that is equivalent, to *satisfie*, or rather to *stifle* their *Consciences*. But after all, I am much tempted, when I reflect upon the *Manners*, *Ends*, *Interests*, *Conduct*, *Professions*, *Practices*, *Hypocrisie*, *Duplicity*, *Treachery*, *Malice*, *Revenge*, *Hatred*, *Cruelty*, *Pride*, *Insolency* and *Ambition* of these *Sectaries*; to think it's most *natural* and *feasible* to *solve* all these things by the *Spirit of Infidelity*. — It's morrally impossible to conceive otherwise, nay, *Uncharitableness* to think, notwithstanding all their *Whining* and *Cant*, that they really (I mean chiefly, the *designing*, *projecting* part of them) and in their *Hearts* and *Consciences* believe the *Gospel*, a *Future Judgment*, *Eternal Torments*, &c. and *act* as they do; it's impossible all these things should be reconcileable to a sincere and true *Belief* of the *Articles* of *Christian Faith*; or at least, they must have some *damnable Principles*, to make *Perseverance* in the *grandest*, *deliberated* and *premeditated Immoralities*, and *final Impenitency* in them reconcileable, and consistent with the *Terms* and *State* of *Salvation*, which is tantamount to *Infidelity*; 'tis impossible such can ever be *Christians* in *God's account*, or acknowledg'd for the *Disciples* of the *Holy, Meek, and Peaceable, Loving Jesus*, so far as 'tis possible to *Judge* by *Gospel-Rules*. Then what can be expected in such a horrid state of *Religion*, as this Nation of ours is in at present, so *over-run* with the horrid *murderous Sects*; should we *run* into the same *Confusion* again (which God Almighty forbid, and nothing but

but a Miracle of Mercy can prevent) which almost *banish'd Christianity* out of this *Island* for near 20 Years together, from 41, to 60? These *Sects* increase and multiply daily, there being nothing left to check their Growth. Their *Affections, Principles, Aims, Designs, Ends*, the same as ever, they are as *Treacherous*, and as much *Enemies* to *Church and State*, nay, to all *Government* not precisely of their own *Mold and Fashion*, and exactly of their respective *Perswasions and Interests*, as ever: Their *Malice, Rancour, Revenge*, [without *Hyperbolizing*] undoubtedly, infallibly greater than ever, and daily increasing; they only want *Opportunity*, and lie gaping and watching for it incessantly; they are as *restless, indefatigable* as ever; their *Policy*, by so many Years perpetually *plodding, contriving, considering, consulting* deeper, the *Plots and Designs* more cunningly and advisedly laid, they only want for a *nicking time*; and altho' every *Sect* hath its *distinct Interest*, altho' they hate each other, yet will never fail for all that, to unite against the *Church*, the *common Enemy*, as they will have it; (where it may be noted by the way, that by the *Divine Providence* it is so order'd, that none but the wilfully *Blind* can be ignorant, which is the *True Church* here amongst us, notwithstanding all those almost *numberless* and *grand Sects* in this *Island*, which obfuscate it; the united and concurrent *Opposition and Malice* of them all against her, point her out, and make her *visible*, as upon the *top of a Hill*, and shewing her *Head* above them all.) Thus the *Arians*, and all other *Hereticks* united against the *Orthodox* of old; Thus the *Presbyterians*, and all sorts of other *profligate Ragamuffin Sects*, United against *Church and Monarchy* in 41; and thus have they *United* ever since, tho' in reality most mortally hating each other, in *divers Plots*, and thus are they *United* now. These are common *Principles*, in reference to *Church and State*, they are all agreed in; they are al-

ways prepar'd, and in a readines, they only wait the Call, and they're all up in an instant. As I said, they all make no Scruple of *employing* the most *Unrighteous, Scandalous, Ungodly Means* that Hell it self, and *corrupt human Understanding* can suggest or invent, one whereof is to be the *Refuge and Receptacle* of all the *Debauch'd, Atheistical Varlets* of the World, the *Reproaches and Scandals*, and *Monsters of Mankind*, provided they have but *that Grace* to be Antimonarchical too; this with them shall *sanctifie* and *palliate* all the Wickedness otherwise they can be guilty of; they shall be *dubb'd Saints*, and Men of the *greatest Probity* into the bargain, whether they will or no, *godly*, and all the *precious things* in the World; and if they chance to run their *Necks* into a *Halter*, *calendar'd* for *Martyrs*. All are *Godly* that will join with them, tho' *professed, open* and *branded Atheists*, if, tho' but *politickly* and seemingly they espouse their Interests. What then, without the *Interposal* of extraordinary *Mercy* and *Divine Providence*, may not be dreaded from such an *infernal Combination*? Even the most *horrid*, the most *wicked Effects* that can come within the compass of *Human Imagination*. The *utter Ruin* of all the *dearest Interests* we have, that can be within their Power, the *Destruction* of all that's *Sacred*; the setting the *Empire of Satan, Antichrists* indeed, under the Pretence of *Christ's Kingdom*. What less can be expected from the *Children of the Devil, Hypocrites* void of all *Grace* and *Goodness*, *Saints* only in *Masquerade*, *abandon'd, cast off* by God, and *left entirely* to their own *Lusts*, and to follow their *Inventions*, and *consign'd* to *Satan*, and *everlasting Darknes*, and *Perdition*, as all are who *wilfully, deliberately, or maliciously* separate themselves from the *Church of Christ*, in order to *pursue* their own *Lusts*, and *Wordly Projects*, and *Interests*, which are the main *Motives* to *Heresie, Schism, and Apostacy*, otherwise their *Sins* would not have been

reckon'd

reckon'd by the Spirit of God amongst the Works of the Flesh, and the Effects of Concupiscence, or of our degenerate State and Nature, as contrary and opposite to the Fruits of the Holy Spirit, and the Effects of Grace; for the Flesh lusteth [to work or act] against the Spirit, [the Holy Spirit] and the Spirit [inciteth us] against the Flesh, and these are contrary [in their Desires, Affections, Motions, or Actions] the one to the other [and thereby, are to any sincere, truly religious and heedful Christian, distinguishable, and to be discern'd one from another, as the Tree is by the Fruit;] Gal. 5. 17. And are not Hatred, Variance, Emulations, [flowing from Pride, Ambition, Avariciousness] Wraths, Strifes, Seditions, Envyings, [the Characteristicks of Sectaries and Separatists, easie to be distinguish'd from Love, Peace, Long-suffering, Gentleness and Meekness, the Characters of Genuine Christians, the True Members of Christ, ver. 21, 22. When Persons of such Characters, by the just Judgment of God, shall come to be let loose upon us, what, I say, can we expect from in the first place, but all the direful Effects of an Implacable Malice, Hatred, and Revenge, Avariciousness? It's not unknown how often the Sects in general have threatned a thorough Extirpation of all they call Idolatrous, Babylonish, Dragonical, Beastly, Antichristian; that is, the Church of Christ amongst us in particular, as well as Presbyterians and Independents, those two topping and most prevailing Sects, till now of late (tho' the latter their greatest Friends, Favourers and Encouragers;) Then how will they, the Anabaptist-Millenarians, serve those they account their Enemies, against whom they have expressed the greatest Rancour, by way of Menacing, in many of their printed Books; so have they formerly in their Holdings-forth: witness, their Martyr John James, Octob. 19. 1661; for which he was Indicted, Arraign'd, and Condemn'd, and Executed. The Substace of the Indictment was this; ' He stood Indicted by the Name of John James; (1.)

' For compassing and imagining the Death of the
 ' King, (2.) For endeavouring to Levy War a-
 ' gainst the King. (3.) For endeavouring a Change
 ' of the Government, and in his compassing, ima-
 ' gining and contriving the King's Death, &c.—
 ' declar'd the words: (1.) That the King was a
 ' bloody Tyrant, a Blood-sucker, and Blood-thirsty
 ' Man, and his Nobles the same. (2.) That the
 ' King and his Nobles had shed the Blood of the
 ' Saints, at Charing-Cross; and the Blood of the
 ' Covenanters, in Scotland. (3.) That the King
 ' was brought into this end, to fill up the Measure
 ' of his Iniquity; and that the King's Cup of Ini-
 ' quity, had fill'd more within this last Year, than in
 ' many Years before. (4.) That he did bemoan,
 ' that he had not improv'd their Opportunity, when
 ' they had Power in their Hands; and that he did
 ' say, it would not be long before they had Power
 ' again, and then they would improve it better;
 ' and that he did bewail the Apostacy of the People
 ' of God, and say, They had not fought the Lord's
 ' Battels thoroughly; but when the Lord should give Power
 ' to them again, and give his Work into their Hands,
 ' they would do it better. (5.) That the Death and
 ' Destruction of the King, drew very near. Narrative
 of the Apprehending, &c. of John James, p. 12.
 And thus this Man dy'd a Martyr, as the Publishers,
 his Partisans, intimate to all the World, in the a-
 foresaid Narrative; and like a true Trojan to his
 Principles, he bequeathed this his last Advice to his
 Brethren; ' To all his Friends that came to visit
 ' him, he gave good Encouragement to Perseverance
 ' and Constancy, in the Matters of Worship and Testi-
 ' mony, and that they should not fear Man's Power,
 ' nor be afraid, assuring them, that Sufferings
 ' from Man, for Righteousness sake, [i. e. for Plotting
 and raising Rebellion against their Lawful King, cutting
 innocent Mens Throats, and seizing their Estates,
 turning their Wives and Children to Beggary, if not
 Ravishing

Ravishing the one, and *dashing* out the *Brains* of the *Brains* of the other against the *Stones*, by way of *Retaliation*, or (in the *Language* of the *Saints*) *doubling*, or *millioning* for one, cutting *Thousands* of *Throats*, or *sacrificing* *Thousands* by way of *Expiation*, for the *Imprisonment* or *Pilloring* of one *Saint*, and seizing *Thousands* of *Pounds* for one *Shilling* *Forfeiture* for not coming to the *Parish-Church* on *Sundays*; &c. Pray consider the *Saints Doubling and Rewarding Babylon* [it's a *Notion* of very grand, and the last *Importance*] were not so bad as they seem'd to be. [Then O! the *Diabolical* *Revenge* of these *Cannibal* *Saints*, to return so much *Evil*, for what tended to so much *Good* and *Advantage*, and *Honour*, and *Glorry*, and *Reward* to them, to think cutting of *Throats*, and sending *Men* head-long to *Hell* before their times, and to *Ruine* *innocent Wives* and *Children*, to be only an *Adequate*, and just *Reward* for sending them to *Heaven*; These are *Days* of *Light* with a witness, the poor *Martys* under the *Ten Persecutions*, were blind, ignorant *Bats*: had they been vouchsafed these *Mens Illuminations*, they might have prevented the *Effusions* of *Oceans* of *innocent Blood*: See p. 36. *Narrat.* of *John James*. But here I must beg leave to add, that this *John James* had like to have prov'd a much truer *Prophet* than his *Brother Canne* or *Spittlehouse*, he was within an ace of it; for whereas he told *believing Brethren*, that it would not be long before they had *Power* again; I must needs say, they bid fair for it, in *Octob.* 1663. The main *Body* of the *Sectaries*, were over head and ears in a *Plot*, (which was managed by a *Council* of *Forty*, and a *Council* of *Six*, which were the *Representatives* of *six Sects*) to Cut off the *Royal Family*, and all the *Nobility* and *Gentry*; for which *Design*, Four were *Executed*, *George Phillips*, *Tho. Tonge*, *Nathaniel Gibbs*, *Francis Stubbe*: *Gibbs* own'd himself to be an *Anabaptist* in his *Dying-Speech*. *Brief Narrative* of that *stupendious*

Tragedy, intended to be acted by the Satanical Saints of these reforming Times : Printed, 1663.

I have not room to pursue the restless and indefatigable Diligence of these *Sectaries* any farther, my Design being only to give a *Taste* or *Specimen* of their *Principles* and *Practices*, by way of Caution, that the honest peaceable Members of the *True Church of Christ* amongst us, may stand upon their *Guards*, and never think themselves secure from their *Hellish Machinations*, and to prevent their being seduc'd by them. They are everlastingly in a *Plot*, and all their *Religious Cant*, affected *Sanctity* and *Preciseness*, *Tenderness of Conscience*, is only a meer *Stalking-horse*, and in order to their *Carnal, Worldly Designs*, to get all into their own Hands, (for no less will satisfy any single *Seet* amongst them) by the Destruction and utter *Extirpation* of all that are truly and sincerely *Religious, Loyal*, and as one who was once a *Ringleader*, and a *topping Teacher* amongst them, describes them, they are nothing but a *Pack of Knaves*, as *St. James* saith, *Double-minded*, make great Professions of *Holiness*, whilst their Hands are full of *Blood*, *Oppression* and *Violence*, and their *Hearts overflowing with Malice, Strife, and Envy*; and where *Envy* and *Strife* is [as it is always inseparable from *Sectaries* (for they could not be such without these) there is *Confusion*, and every evil Work.] All Good, because to be separated from the *Body of Christ* his Church, is to be *destitute* of *Grace*; all *Christ's Promises* of his *Holy Spirit*, of his own *Presence*, and most *Gracious Superintendence* and *Protection*, being made to it alone, so that ordinarily, to be sure, *Grace* is not to be had with any comfortable Assurance out of this *One Church of Christ*. But then secondly, What may we expect in reference to *Religion*, that *unum necessarium*, the greatest Concern of all, should (which God in his *Mercy* forbid) these *Miscreants* once more prevail, and get all *Power* here below, into their Hands; they

they have *threatned* hard to go *thorough* *stitch* ; that is, to *destroy* all *Magistracy* and *Ministry* ; and we may, by reviewing the *State of Religion*, between 41 and 60, see to what a *horrid* *pass* it was brought then, *nothing* *settled*, every one *professing* what he *pleas'd* ; nay, come to that (as the *London Ministers* tell us in their *Seasonable Exhortation*, Printed 1660.) ' That ' some were grown (as are credibly inform'd, (say ' they) to that height of *Wickedness*, as to *Worship* ' the Devil himself, p. 10. * If it was so then, as these very Men tell us, and sadly complain (to be sure) more out of *Apprehension* for their own *personal Interest*, being become the

* Which Passage, I find to be taken out of the Gagg for the Quakers, Publish'd 1659. And these very Worshippers of Devils, to be Anabaptists, and what they are generally

resolved into at last, as their utmost Progress, Quakers. The Passage is this, in short: ' In Septemb. last, 1659. there was a strange ' Discovery made of divers *Witches*, in, and near the Town of Sherburn, in ' Dorset-shire, there being near 200 of them at one Meeting, most of them ' Quakers and Anabaptists. Three Men and two Women, formerly Quakers, ' committed to Dorchester Goal, where they now are Prisoners, have ' confess'd upon their Examination, and since their Commitment, — ' (1.) That when the Devil first appeared to, and tempted them to become *Witches*, he first of all persuaded them to Renounce their *Baptism* ; because, in it they Renounc'd the Devil and all his Works, ' with all the sinful Lusts of the Flesh: Which they did actually ' Rencunce, before they made a Contract with him. (2.) That the ' Devil did often visibly appear to them in sundry Forms (and persuaded ' them, as he, Mat. 4. 8, 9, 10 Luke 4. 5, 6, 7, 8. tempted our ' Saviour) to fall down and Worship him ; which they did. (3.) That ' he instigated them to torment, bewitch, and destroy — Mr. Lyford, ' late Minister of Sherburn — being tormented with a painful ' and sharp Disease, of which he died: And Mr. Bamfield, — ' whom they forc'd to desert the Town, his Successor. (4.) The two ' Women confess to all, That the Devil hath oft-times had actual Copulation with them in sundry Shapes, but commonly in that of ' Mr. Lyford, and Mr. Bamfield, — whom they most hated, and ' endeavoured to destroy. (5.) The Devil, since their Imprisonment, ' hath frequently appeared to them all, and actually possessed them, ' bruising, tearing, like the Unclean Spirit, Mark 9. 18, &c, ' tossing them frequently up and down the Prison in a strange manner, ' tormenting them with strange Fits, — Quakings, — Swellings in ' their whole Bodies, that their Skins are ready to break, which ' makes them cry out, and roar with great Horror, &c. very

very *Scorn* of the other *Sects*, and their *Cause* every day more and more declining, than for the *Glory* of God, the *Love* of the *Truth*, or the real *Benefit* of *Souls*; for we do not read of the real *Penitence* of any one *Man* among them, for all their *Rebellion* and *Hypocrisie*; that all the *Symptoms* of God's *Displeasure*, were upon this *Nation*, and the *Candlestick* in danger of being *removed*; we can morally expect nothing less, upon such *Mens* prevailing, as this present *Generation* appear to be by their *Threats*; which puts me in mind of a *Notable Passage* I have met with, to the purpose in hand, which is very suitable to be inserted here, written 1659. ' You know (saith my *Author*) who has ' said it, *He turneth a fruitful Land into a Wilderneß,* ' *for the Iniquity of them that inhabit therein.* And ' truly, he that shall seriously consider the sad Ca- ' tastrophe of the *Eastern Empire*, so flourishing in ' *Piety*, *Policy* and *Knowledg*, *Literature*, and all ' the *Excellencies* of a *Happy* and *Blessed People*, ' would almost think it impossible, that in so few ' *Years*, and amidst so *Glorious* a *Light*, *Learning*, ' and *Religion*, so sudden and palpable a *Darkneß*, ' so strange and horrid a *Barbarity* should over- ' spread them, as now we behold in all that goodly ' *Tract* of the *Turkish Dominions*; And what was ' the *Cause* of all this, but the *Giddiness* of a wan- ' ton *People*, the *Schisms*, and the *Heresies* in the ' *Church*, and the *prosperous Success* of a *Rebellious* ' *Impostor*; whose *Steps* we have pursued in so many ' pregnant *Instances*, giving *Coutenance* to those ' unheard of *Impieties* and *Delusions*, as, if God be ' not infinitely *Merciful*, must needs involve us ' under the same *Disasters*? For while there is no ' *Order* in the *Church*, no *Body* of *Religion* agreed ' upon, no *Government* *Establiß'd*, and that eve- ' ry *Man* is abandon'd to his own deceitful *Heart*, ' whilst

whilst Learning is decry'd, and Honesty discountenanc'd ; Rapine defended, and Virtue finds no Advocate ; what can we in reason expect, but the most direful Expressions of the Wrath of God, an Universal Desolation, when by the Industry of Satan and his crafty Emissaries, some desperate Enthusiasm, compounded (like that of *Mahomet*) of *Arian, Socinian, Jew, Anabaptist*, and the impure *Gnostick* ; something, I say, made up of all these *Heresies*, shall diffuse it self over the Nation in a Universal Contagion, and nothing less appear than the Christian, which we have ingrately renounc'd. *An Apology for the Royal Party*, 1659. p. 9.

These are the *dreadful Expectations*, and nothing less, that all who *differ* from them, or *oppose* them, shall be expos'd unto, should they ever be so unhappy and miserable, as to lie at their *cruel Mercy* once more, not only to be robb'd and plunder'd of all the Comforts and Supports of this Life, but to see the *Abomination of Desolation set up in the Holy place*, to see our most Holy Religion banish'd out of *this Island*, and something equivalent to *Mahometanism*, set up in its stead, the *ordinary standing Ministry*, *Christ's own Ordinance*, cashier'd all its legal Maintenance, Support, and Encouragement taken away ; nay, more than probably, all the Publick Places of Divine Worship Demolish'd, the *Universities, Colleges, Libraries*, and all Human Learning, dissolv'd, pluck'd down, and burnt. And that the Reader may have an exact *Idea* of what these *Fifth-Monarchist-Anabaptists* design'd in the late *Civil Wars*, I shall present him with a *Model*, in as few words as I can, that *William Sedgwick* offer'd to the Army, the then *Supream Power* in *Act or Possession* of this Nation, in 1649. (in his *Second View of the Army Remonstrance*, or *Justice done to the Army*, wherein their Principles are new model'd, &c.

&c. By which, the Army, and the whole Kingdom are under the Conduct of the Spirit of God, led out of the Wilderness to the view of a Canaan. Dedicated to the General [sc. Fairfax] and the Council of War; by which he may judg what near Approaches this abominable Generation made to that execrable Impostor.

P. 5. ' Now, saith he, it is exactly to be
' observ'd how *secretly* God passes out of
' one *Form* into another, as from *King* to *Parliament*, and from *Parliament* to the *Army*, and not
' so *secretly*, but his Footsteps are seen visibly upon,
' and in the *Actions* of Men, and he rides his Journey upon their Backs. This very much concerns
' the clearing up the *Armies* Case, — and therefore I shall — unfold it in these five

P. 6. ' particulars: (1.) That there is a trans-
' mitting, or *translating* of Power from
' the *Parliament* to the *People* or *Army*. (2.) That
' this Change of Power from *Parliament* to *People*, is according to *Human* and *Divine* Reason.
' (3.) That this Power of the *People* so rais'd by
' the *Parliament*, is a *superiour* and *stronger* Power
' than that of the *Parliament*. (4.) That this *Army* is truly the *People* of the *Kingdom*, already
' form'd into a *Body* of an *Army*. (5.) That this
' *Form* of an *Army*, is the most excellent, agree-
' able to God, and fittest for the present Work, and
' the *Mother* of other Powers. First, The *Parliament* having all Power, by the Presence of God with them, and the *Majesty* of a *King* dying into them, they do, by the Will of God, convey all they had to the *People* gather'd together in *Arms* for their own Security; and this he proves thus, (1.) By their ceasing and expiring; their *End* ceasing: They being unfit, unable to go through the work for which they were call'd, they *ipso facto* cease. (2.) By their raising another Power (*i. e.* an *Army*) *superiour* to themselves, and inconsistent with them.

(3.)

(3.) Because an Army being rais'd of the People, who are the Substance, the Parliament who are but Representatives or Shadows, vanishes in course.

(4.) Because the Raising of Army is an Act of God Himself, and for the carrying on his own

Designs, to shew forth his Glory, &c. To P. 7.

prove the second Particular, he argues

thus, That this Descent of Power is most natural and agreeable to the Will of God,——Humane

and Divine Reason: Because, Power did original-

ly arise from *simple, poor Man*, had its *Original* from the Dust of the Earth, Common People,——

and thence rises into the Glory of Kingdoms, Lord-

ships, Monarchy, &c. and in Extremities, Con-

vulsions of Government, Tyranny, &c. naturally

returns to its Center, &c. p. 8. The third Parti-

cular he proves thus: (1.) Because the Parliament,

in their Declarations, appeal'd to the People, and

by that their Act, subjected themselves unto them.

(2.) Because they are *Higher*, being appeal'd unto,

and have more Strength and Ability to do Justice,

and to defend themselves, than any other Power

in being, &c. The *fourth* Particular,

viz. That the then Army were truly P. 9, 10.

the People of *England*, and had the Na-

ture and Power of the *whole* in them, he prov'd

thus: (1.) Because they were of a *popular* Stature,

Men of the common and ordinary Rank of People,

&c. (2.) Because they were the Heart and Life of the

People; Men of strong and lively Affections for the

Publick Good, who had endur'd and hazarded much

in their Persons for the Nation, &c.

(3.) Because they did accept of the Ap- P. 11.

peal of the Parliament, &c. They are

the People in *Virtue*, *Spirit* and *Power*, gather'd up

into *Heart* and *Union*,—— in a *selected*, *choice* way;

the People in *gross*, being a Monster, a *gross* Heap,

unweildy, *rude Bulk*, of no use, &c. p. 12. The

Fifth

Fifth Particular thus ; ‘ That the Army are the People gathered and united into a most *Excellent and Divine Form* : Or, any *Army* is a singular Ordinance of God appointed for special Purposes, and at this time, rais’d by God as most fit for those noble, honourable, and difficult Works he hath

P. 13. ‘ now in hand. For the clearing of this, I wou’d have consider’d, That an Army is a *peculiar Ordinance of God*, wherein he hath a special Delight, and appropriates it to himself, as a Power that hath more near Relation to him, and more immediate Dependance upon him, and in which he will most *visibly* shew himself, and therefore chuses so often to be call’d the *Lord of Hosts*, &c. Now, to illustrate this Notion, he tells us, (1.) When God brought forth the first Creation, he cast them into this Mold, an *Army*, and so laid the Foundation of all his Works in the *Camp* ; Gen. 2. 5. *When he had finish’d the Heaven and the Earth, and all the Host of them*. In this posture he hath put all things, not only the *Stars, who fight in their Order*, march in their Course, but the very *Locusts go forth by Bands*, &c. (2.) When God expresses his Presence with his People in the World, he manifests himself to be in a *Military State*, I will encamp ‘ *about my House* : Pitch his Tents about them, &c. (3.) When he comes in his last and great ‘ *Glory*, he brings his Hosts with him, and comes ‘ as a General and Lord of Hosts, *Thousands of Thousands* attending upon him, all his Saints and Angels, &c. In the Providence of God in the ‘ World, God hath made great use of Armies : ‘ (1.) They have been the Parents of all the Empires ‘ and Kingdoms of the World : All the present ‘ *Common-wealths* upon the Earth, must

P. 14. ‘ own the Sword to be their *Original*, &c.

‘ (2.) As all Kingdoms came out of an Army, so are much cherish’d and upheld by the ‘ same,

' same ; most Kingdoms flourishing, while their
' Military Virtues are kept bright and clear by use,
' and quickly languish when the Sword is wholly
' laid aside, &c. (3.) As Kingdoms are begotten
' and nourish'd by Armies, so do they again *resolve*
' *into* them, as into their *first Principles* ; And, when
' by Strength of Wickedness, civil Societies are
' disturb'd, they naturally *retire* to a Military, as
' unto their own *Father*, for Safety, &c.

Now as to the Work of this *Divine Ordinance*, this
Heavenly Host : ' The Work that God, saith he,
' hath now in hand, is not an *Earthly, fix'd thing*, but he
' is upon *Motion, marching* us out of Egyptian Dark-
' ness and *Bondage*, into a *Canaan* of Rest and Hap-
' piness, and therefore 'tis proper for him to gird
' up himself, to contract himself from a vast Body
' of a Kingdom, into a narrower Compass,
' into a few Spirits, into an active Body, P. 15.
' such as an Army is, loose and free
' from the Clog of *old Forms* and *Customs*, to act
' lively his Pleasure, and to follow him into those
' *new Ways* and *Paths* of Truth and Liber-
' ty, that he shall lead them. P. 16.

* Here follows the Character of this Army.

' Know therefore that the Lord, the most high
' God is in the *midst* of you, *is in you*, and *with you*,
' in a *glorious Presence*; as you have profess'd : The
' Glorious God, or the Glory of God *dwells with you*,
' or God in his *highest Glory rests upon you* ; so that
' you are not only the People of England, but the
' People of God, sanctified by the Holy, Mighty, Wise
' Spirit of God, and endow'd by the *Divine Wisdom*,
' *Strength* and *Justice* ; And you are as an Army, so
' the Lord's Host ; Or, THE LORD HIMSELF
' in his *greatest Majesty*, appearing amongst Men in
' an Host, the whole Host of Heavenly and Blessed
' Men

‘ Men and Angels, with all their various and innu-
 ‘ merable Excellencies and Perfections gather’d to-
 ‘ gether, and embodied upon the Earth in you: An
 ‘ Earthly Army in Union with the Heavenly Host,
 ‘ or the Lord of Hosts in Mount Sion, among his
 ‘ People gloriously; *This is your Righteousness, the*
 ‘ Lord Jehovah is your Covering, and your Garment
 ‘ of Salvation, and only this can justify you; Honest
 ‘ Intentions, and good Meanings, are rotten Rags,
 ‘ and too narrow to cover your Nakedness.

How the Lord of Hosts was present with this Army.

‘ First, The Lord is with you in the highest and
 ‘ greatest Majesty: There is no Power, no Glo-
 ‘ ry of God, but ’tis in you, and with you; nor
 ‘ nor no Power nor Glory greater than that
 ‘ which dwells in you; none besides, none above,
 ‘ none beyond it. The Lord is here, the most
 ‘ High God, and with him, all Power in Heaven
 ‘ and Earth; there is no Wisdom or Strength that you
 ‘ have not, and all Imaginations of a Power absent
 ‘ from you, either in Heaven or Earth, is an Injury,
 ‘ or Accusation to God and You, is Theft and
 ‘ Robbery, stealing away the Riches of God from
 ‘ you, and from himself in you; if you look upon
 ‘ the Kingdom of God, the New Creation, New
 ‘ Heavens, and New Earth, as absent or to
 ‘ come, you deny the Help One with you, who
 ‘ is present in Deed and Power, tho’ under your
 ‘ Weakness.


Their Union and Communion with God explain’d.

‘ Secondly, The Lord is with you in perfect U-
 ‘ nion and Communion; You are what he is; He is
 ‘ what you are: Whatever is in him, ’tis commu-
 ‘ nicated to you; and whatever is in you, is com-
 ‘ municated

communicated to him : Is there Power or Glory in God ? 'Tis in you also : Or is there *Weakness* in you ? *It lies upon him* : Or is there Righteousness in God ? 'Tis in you *as it is in him*, to live in it, act in it, and by it, to employ and bring it forth : And is there *Infirmity* in you ? 'Tis in him as 'tis in you, *a Clog, a Burden, an Enemy, hated, separated, taken away, &c.* Nothing now is *spoken of God, but may be spoken of you* ; you being in Union with him : or nothing spoken, or done to you, but 'tis done to God with you, you being one : And 'tis *Blasphemy of Hell and Devil*, to separate God from you, or you from God. Will Men say, you are *Rebels, Destroyers* ? They say it of the Lord. Or, will you, or Satan in you, say, You are *Weak*, and *Men*, and can't do such high things ? They are too great for us, You and They will know you speak the same of God, and so judge him weak and unable to do them. For in nothing you must be divided ; or if you think that is God's, but this is your Work, you wrong God and your selves ; you must speak the Words, and do the Works of God : God is now God in Earth, and you an Army in Heaven. (Thirdly) The Lord is with in Spirit and Truth, *Eternally, Inseparably, in a Kingdom that never shall be destroyed, in an Everlasting Covenant that cannot be broken.* The Kingdom is so with you, the Lord's People, *as it shall never be taken from you, but shall endure for ever* ; and all oppressing Fears, or dark Doubts, they are of the malicious One, your Enemy, &c. and all Attempts of Satan, or his Instruments, will be as Waves against a Rock dash'd in pieces, and you shall grow from a little Stone, to a great Mountain ; from a little Branch, to a great Tree, that shall spread it self, and fill the Earth with Fruit, &c.

As to this Army's Work in particular, in reference to themselves ; ' Seeing the Lord hath passed
' from other Powers to you, and exalted or set up
' you as the *present standing Power* of the Kingdom,
' and hath given himself to you, and taken you up
' into his glorious Presence, then must you exalt the

Lord, *publish, declare the Name of the Lord,*
P. 18. ' confess him to be in the *midst* of you,

' sound him forth *evidently, boldly, aloud ;*
' say, the Lord lives with you, that *he is come to*
' *Reign amongst you gloriously.* Bring him forth in
' *Brightness and Power ; Let this Oppressed One go free ;*
' *Tell it to all the Nations, The Saviour of Israel is*
' *come to Redeem his People from all their Enemies.*
' You do mutter it, and speak it softly, and by
' halves, but declare it fully, that we may hear the
' *Shout of a King in the Camp ; that God himself is in*
' *you of a truth :* Let us hear the Sound of that
' *Trumpet in the Camp, which the Seventh, last*
' *and Blessed Angel sounds ; And those great Voices*
' *in Heaven, saying, The Kingdoms of this World are*
' *become the Kingdoms of the Lord and his Christ,*
 ' *and he shall Reign for ever and ever.* Do you,
' not in Words, but in Power and Truth,
' cast down your Crowns *down to the Earth, fall*
' *with your Faces to the Earth, your Crown of Successes,*
' *Victories, lay them down in the Dirt, being but*
' *Earthly :* And your Faces, your Excellency of
' *Honesty, Valour, Wisdom, Honour, lay it down*
' *to the Earth, for it is but Dust ; and as you wor-*
' *ship God, love God, confess God, exalt God, &c.*
' give up your selves from human, weak, or fleshly
' State, as Thanks, or free-will Offering, to the
' *Glory and Majesty of God, to act, and live the*
' *Life of the Almighty, put on the Almightyness of God,*
' *be clothed with God Almighty, &c. — He hath*
' taken his great Power, and hath Reigned, he hath
' already begun, hath taken his *last* and great Pow-
er,

er, and is in the Exercise of it. Therefore, *Arise and shine forth, for thy Light is come, and the Glory of the Lord is risen upon thee : For, behold the Darkneſſ ſhall cover the Earth, and groſſ Darkneſſ the People, but the Lord ſhall riſe upon thee, and his Glory ſhall be ſeen upon thee, and the Gentiles ſhall come to thy Light, and Kings to the brightneſſ of thy Riſing.*

—— You being the People of Eng- P. 19.
land, and all Power and Dominion de-
ſcending, and coming down into you, you are
the Mother of the Nation, the Earth, Baſis, and
Foundation upon which *all* lie ; and being thus,
in the Light and Strength of God, you are Jeru-
ſalem *which is above, the Mother of us all*, and there-
fore muſt ;

The Army's Work in reference to this Nation
in particular.

(1.) Spread your Arms to receive the whole
Nation ; open your Boſoms to us, and let us ſee
you carry in you *all* the Happineſſ and Welfare of
the Kingdom, manifeſt the Largeneſſ and Com-
prehenſion of your Spirits, that you have in you
the King, and his Royalty ; the Parliament, and
their Wiſdom and Majeſty, theſe two in *Treaty* ;
nay, in *perfect Union*, that *Religion, Trade, Juſtice,*
Order, Covenant, Settlement, Reformation, Riches,
Honours, Propriety, lies treaſur'd up in your Breasts ;
What you have not, Gather unto you, *all the Offices,*
Treafure, Authorities, Seals, Judicatures,
all the Prerogatives, Privileges of the P. 20.


Nation, let nothing lie out of you and
be loſt, but be you the Center of *all*, and call in
all into you. (2.) Let it appear that they are
in you, as in the Lord ; in the Lord ; in you, &c.

(3.) Receive, and retain them all in Judgment ;
make a thorough Diſteſtion of the Good and Evil of
them all ; keep them, as in a *Fire*, by the Sword
of Divine Juſtice, with the Exactneſſ of God ;

‘ Cut off all evil Things and Persons, separate the Precious from the Vile. — Know, the Lord is upon the his Throne amongst you, and every one, every thing that is not his, must be rejected ; every Plant that he hath not planted, must be plucked up, there must be no Judge but the Lord ; and no Rule of accepting and refusing, but the Divine Law of the Spirit of God. What God will own, and say is mine, shall live ; and what he will disown, must die ; and the poor narrow Minds and Fancies of Men, must not be Enthron’d, nor have leave to judg amongst you,
P. 21. ‘ &c.

Now for the Work in good earnest.

‘ Lastly, Let me present you, and bring you forth as the Lord’s Host in the great Majesty of an Army ; in this most excellent Form, in whom the Lord is as a mighty Man of War, cloathed with Zeal, as with a Garment, and making bare his Arm in the most terrible and masculine Constitution of an Army ; Glorious in his Apparel, travelling in the Greatness of his Strength ; red in his Apparel, and his Garments like him that treadeth the Wine-fat ; for the Day of Vengeance is in my Heart, and the Year of my Redeemed is come. A DAY of Vengeance ; this Work must be cut short in Righteousness, quick
P. 26. ‘ and speedy, and that too, in perfect Union with Salvation and Redemption, which must belong, a Year, it must last for ever ; The Year of my Redeemed is come. (1.) In this respect, you must appear most Absolute in your Commands, Mighty and Indisputable in your Authority ; and, ’tis proper in the Work you are in : Dan. 4. 35. And he doth according to his Will, in the Army in Heaven, and among the Inhabitants of the Earth, and none can stay his Hand, or say unto him, What dost thou? An Army in Heaven, that’s your place, standing in God, and inspired by the Spirit of God ; One with the Heaven-ly

ly Host ; *Majesty and Absoluteness* is but *due here*,
 and that without Danger, when the Wise God
 guides your Resolves, &c. (2.) You must ap-
 pear in greater Terror to evil Doers, than any Power
 before you, with your Sword whetted, furbish'd,
 bath'd in Heaven, made bright and glittering with the
 Spirit of God ; that it may awe and startle the Eyes
 of the Nation into a fear of Transgressing. For-
 mer Swords have been too dull to cut up Iniquity —
 ——— therefore you must appear in greater
 Severity, every Act and Word of Justice 
 piercing to the Heart, seraching between
 the Soul and Spirit, between the Bone and Mar-
 row, to kill Wickedness in the Root of it : ———
 Not only strike at Human Miscarriages, ——— but
 at ——— Diabolical Wickedness, ——— which
 you are able to do, having a *Sword bath'd in Hea-*
ven, and executing Divine Justice ; and by doing
 this, you shall secure the things you do, and for e-
 ver disable Satan to bring forth any mere
 Mischiefs upon us ——— This is that P. 27.
 you have harped at, the fulfilling of that
 Promise, *Psal. 149. 6. &c.* the Praise of God in
 their Mouth, ——— and a *Two-edg'd Sword* in their
 Hand ; one of *Flesh*, another of the Spirit ; to cut
 up Sinners with the one, and Sin itself with the o-
 ther. The first is common to every Heathen ; the
 second, the peculiar Honour of Christ. ———
 To destroy, or cut off evil Men only, is *Heathe-*
nish ; to destroy wicked Works only, and not Men,
 is *Christian* ; to cut off both together, is the last,
 and great, and perfect Judgment of the World :
 By this you shall do that which hath been fore-
 told in *Dan. 9. 24.* to finish Transgression, and to
 make an end of Sins, and to bring in everlasting
 Righteousness ; ——— to destroy the Wickedness
 out of the Earth, *Root and Branch*, that there may
 no more come out of their Loins ; that Sin may

‘ be Barren and Childless : This is the secure Con-
 ‘ dition you aim at, and that which is promised, and
 ‘ will be made good to you : To set up such true
 ‘ and bright Laws, *so Holy and Incorruptible*, in such
 ‘ Power and Efficacy, as no Ungodliness shall be
 ‘ able to pass through them, or stand in the sight
 ‘ of them : ——— *Sin shall not abide in Mens*



‘ *Actions*, no, nor *Hearts*; nay, not in the
 ‘ *first Father of it, Satan*, but in *all it shall*
 ‘ *be utterly destroy’d* : ——— So set up
 ‘ the New *Jerusalem* in such Brightness and ever-
 ‘ lasting Purity, as no unclean thing shall come in-
 ‘ to it, nothing defile it. As you shall come forth
 ‘ in flames of Fire against all the Work-

P. 28. ‘ ers of Iniquity, *so shall not one escape*,
 ‘ &c. This is your true State, and the
 ‘ first and least of it ; and less than this is not your
 ‘ Righteousness : I can’t speak or think less of you ;
 ‘ and he that thinks or speaks less than



‘ this, or contrary to this, be it *Satan* in
 ‘ *you or others, blasphemes the Tabernacle of*
 ‘ God, and them that dwell in Heaven : This is
 ‘ your own Life, and all below it, *are Fancies*,
 ‘ *Dreams and Lies, Babylon and Confusion*,

P. 29. ‘ keeping and holding *Zion* from her Glo-
 ‘ ry.

An Objection answer’d.

‘ I shall, I know, meet with this Objection
 ‘ from your selves and others, that this will be
 ‘ true, but not yet, &c.

‘ To this I answer, That this *Truth is Eternal*, and
 ‘ there is no moment wherein you can say ’tis not ;



‘ ’tis He that was, and is, and is to come :
 ‘ That therefore is Darknes that denies
 ‘ it ; or that’s a deep Pit that says it is
 ‘ not here. Do not abide in such Darknes of Hell,
 ‘ where

where Eternal Truth will not be admitted. —
 If you can yet say, these things are *brought forth in you*, but not in us, &c. No ! 'tis yours as well *mine* ; and not *mine* as distinct from you, but *mine* in you, and with you ; for we have but one *Life*, one *Spirit* ; and if it break forth first in *me*, 'tis for *your* sakes. 'Tis not a *Personal* or *Private Spirit*, but the *Spirit of God*, and *of all his Saints*, 'tis the *Life* and *Soul* of the *Army*, and therefore you cannot be *Strangers* to it : Sure, so soon as you see it, you will say, This is our *Portion*, our *Rock*, *P. 30.* our *Strength*.

Another Objection.

' If now you object — *your being in the Flesh, your Weakness, Inability to manage these high and great ways, &c.*

Observe this, — Know your Sins lie upon the Lord, they are his, he bears them all ; *there is none now under Iniquity, but Christ : You are Righteous*, the Lord is your *Righteousness, &c.* — The Consideration of your Unworthiness, Unfitness, may be to you sad and troublesome ; it is to me, *Glorious* : It being the great Design of God, to visit his People in a low Condition, in *Pri- P. 31.* son, in *Babylon* ; and to Glorify Himself, and the Riches of his Power and Mercy, to *love freely*, to cover and take away Iniquity ; — God hath now taken your filthy Garments from you, and clothed you with *beautiful Garments, and put a Crown upon your Heads ; He gives you Beauty for Ashes* — — — I *P. 32.*

have no more to say, or rather I will ever say ; — Behold, the Lord hath proclaimed unto the End of the World : Say you to the Daughter of *Zion*, Behold thy Salvation cometh ;

‘ And thou shalt be called, sought out, a City not
 ‘ forsaken ; ’tis your *Salvation* that is *come*, you shall
 ‘ see *Evil no more*, let all the World know, let the
 ‘ News of it fill the dark and troubled Earth, pro-
 ‘ claim it openly ; He gives you a Reward for all
 ‘ your Pains and Sufferings, He brings all Good
 ‘ with him, ——— and his *Work is before him* ;
 ‘ ’Tis now clear what he will do, Reign over the
 ‘ Nations in Righteousness, set up an Everlasting
 ‘ Kingdom for the Saints, that shall ne-
 P. 33. ‘ ver be destroy’d, and all must own and
 ‘ confess you to be the *Holy People* ; Ho-
 ‘ linefs, that hath been the World’s *Scorn*, will now
 ‘ be their Saviour ; That which they have *derided*,
 ‘ shall they now *trust* in, your *Righteousness* and
 ‘ *Faithfulness*. You are Holy with the Holiness of
 ‘ God, or *Holy as your Heavenly Father is Holy*, to
 ‘ rain down Blessings upon the *Just and Un-*
 P. 34. ‘ *just*, &c.

Behold now here a *Specimen* of an hor-
 rid and far worse (tho’ in many particular Circum-
 stances parallel) *Design*, than ever came in the *Head*
 of *Mahomet* (for we do not read that he ever design-
 ed to cut off Root and Branch of all those who were
 of a different Perswasion, or to root out *Christianity*,
 (as these Doctrines, and the insinuated Practices
 thereupon, in their own natural tendency, will and
 must) repeated with the most accursed *Blasphemies*
 that ever *Satan* inspir’d into the Heads and Hearts
 of any Man, or Generation of Men, since *Christianity*
 appear’d in the World ; a *Design*, without an
Hyperbole, which is *Satan’s Master-piece of Cunning* as
 well as *Malice*, by *Millions* of Degrees exceeding all
 the *Projects* he put into the Heads of *Heathen Empe-*
rouers, *Popes* or *Mahometans*, and reserv’d as his last
 Push for the latter Ages of the World, to be put in
 Execution by the pretended, sworn, and declar’d
 Enemies of *Antichrist*, by Men who call themselves
 the

the *Successors* of the *Apostles*; nay, immediately too, denying, as some of them do, that there hath been any True Church of God for almost 1500 Years; that call themselves *Saints*, and the only true *Protestants* now in being in the World, the only true *Believers* and *Members* of *Christ*. Here we have an Army of Rebels, the Scum of all the *Seets*, with all the Signs of *Reprobation* upon them too, (as will follow from this *Blasphemer's* own Pen, as you shall see) whose Hands were full of *Innocent*, *Loyal*, *Christian Blood*; guilty of the most horrid *Barbarity*, *Rapine*, *Sacrilege*, *Perjury* over and over, *Treachery*, *Hypocrisie*, *Apostacy*; call'd the Ordinance of God, invested with all his *Attributes*, *Perfection*, *Holineß*, *Purity*, *Justice*, *Righteousness*; taken into the most intimate *Union* and *Communion* with God, in as strict a Sense as he could express. Here you have the *Lees*, the *Dregs* of the *World*, the *Tail* of it (*Sedgw. Justice done upon the Army*, p. 50.) whom he call'd before *Enemies* to the *Spirit*, and to the *Cross* of *Christ*, p. 13. and told them, *They had not the Spirit of God, walk'd not in the Wisdom and Strength of God, nor in the Love of God, had not Communion with God, and mistook Earthly and common Blessings for Heavenly and inward, crying, Lord, Lord, whilst they did the Works of the Devil, &c.* Men living and persisting in actual, literal Rebellion against God and their lawful King, Persecuting the Church of Christ, Oppressing all honest and good Men, and Rioting with the Ruins of hundreds of Families, Invested with the *Glory*, *Power*, *Majesty*, *Strength*, and *Justice* of the Great GOD of Heaven and Earth; All his *Perfections* communicated to them, and all their *Infirmities* [*i. e.* in the Language of the *Saints*, all their Capital presumptuous deadly Sins, such as *Rebellion*, *Murder*, *Injustice*, *Rapine*, *Debauchery*, *Whoring*, &c.] all their *Immoralities* and *Villanies* charg'd upon him; by which, at least in this *Blasphemer's* Sense, habitual Sins of any kind, are

consistent with a State of Grace and Justification, or the Saints [provided they hate the Church and the King] are *impeccable*, cannot sin, so as to hurt them, or forfeit God's Favour; this seems clearly to be his Opinion, when he saith, that in his *Millenium*, or or *Reign of Christ* upon the *Earth*, which was not actually begun, when he wrote, in 1649,



‘ Sin should not abide any longer in Mens Actions, no, nor Hearts; nay, not in Satan himself; amonstruous Opinion, which can imply no less than that Satan should revert to his *Primitive Station*, become again an *Angel of Light*, and *Purity*, and *Bliss*; and then why not all the *Wicked* that ever were upon *Earth*, to their *Original Innocency*, and at length, inherit *Eternal Glory* too. Let the Reader seriously consider and reflect upon what this *blasphemous Wretch* hath said, and then judg whether he hath not *refin'd* upon *Mahomet*, or rather quite *out-done* him; whether here be not a *Gap* open'd for all the *Licentiousness* that it's possible for *wicked* and *degenerate Human Nature* to *wish* and *desire*; and whether these sort of Men did not (and those now in being, who espouse the same Opinions) do not drive at a second *Mahometan Empire*, or more *wicked*, *Antichristian*, *Diabolical*. Conceive it but possible or probable for such *Miscreants*, as the then Army consisted of, an *Hotchpotch* of all *Sects* and *Perswasions* contrary to the *one Gospel*; I mean, of the *Scum* and *Refuge* of the *Sects*, Men living in *Habitual*, *Unrepented Sin*, to be, notwithstanding, in *actual Communion* and *Union* with *God*, even with respect to *all* his *Attributes* and *Perfections*, *Glory* and *Majesty*, *Holiness* and *Righteousness* (we may add *Eternity* too;) conceive but all this, I say, and then what can *restrain* such Men from *running* into the *greatest Excess* of *Riot*, *Luxury*, *Impurity*, and what not that's *vicious*, *immoral* and *abominable*, and *odious*? ‘ It's but *fancying* themselves to be *Elect*, it's but

' but knowing himself by the Spirit to be in a State of
 ' Grace, tho' he be drunk, [in the Act of Adultery and
 ' Fornication, &c.] commit Murder, God sees no
 ' Sin in him. *Averr'd by Mr. Simson; See Gatak.*
God's Eye on Israel: Ep. to the Reader, p. 18. Let
me speak freely to you, saith Dr. Crisp, and in so doing,
tell you, ' That the Lord hath no more to lay to the Charge
 ' of an Elect Person yet in the height of Iniquity, and in
 ' the Excess of Riot, and committing all the Abominations
 ' that can be committed; I say even then, when an Elect
 ' Person runs such a Course, the Lord hath no more to lay
 ' to that Person's Charge, than God hath to lay to the
 ' Charge of a Believer; nay, God hath no more to lay to
 ' the Charge of such a Person, than he hath to lay to the
 ' Charge of a Saint Triumphant in Glory: *Crisp's Sermon,*
Intituled, Our Sins are already laid on Christ, p.
274, 275. Cited in the Testimony to the Truth of Jesus
Christ, by the London Ministers, p. 16. Printed 1648.
 Could Mahomet himself, or all the Impostors in the
 World, say more to encourage Viciousness, Licentious-
 ness, and to harden Men in their Sins? Could all
 the Popes and Antichrists that ever were, pretend to
 give a greater; nay, did they ever allow so easie
 an Indulgence in all manner of Sin? The Devil hath
 made his Work now very easie, it's only to impress
 upon the Minds of wicked Men, a strong Imagina-
 tion or Conceit of their being *Elect*, and all runs
smooth and easie; and how much this *Antinomian* *Opinion*
 prevail'd in those lamentable Times, appears suf-
 ficiently from their *Writings* and *Practices*; a view of
 which may be taken from *Edwards's Gangrena*: and
Dr. John Edwards mentions this *Antinomian* *Opinion*
 to be very prevalent at this very Day. As to this
Communion and *Union* of *Sedgwick's Army* with God,
 whom he impudently calls the *New Jerusalem*, it's
 the most damnable *Heretic* that ever *Satan* invented;
 with as much Truth it may be affirm'd of all that
 have but so much of *Christianity* in *Profession*, as may
 qualifye

qualifie them to be *Hypocrites*, for even himself bestows all these *Elogies* and high *Privileges* upon the same Men, whom, in his *Justice done upon the Army*, he had charg'd with all *Sins and Vices imaginable*, and in the same Year too, as with *Apostacy*, p. 50.

‘ with being led by an *Unclean Spirit*, a *false Spirit*,
 ‘ an *erring and seducing Spirit*, [that is, by the Devil]
 ‘ with being given up to strong *Delusions*, to believe a *Lie*;
 ‘ — *Doctrines of Devils*, of *Wrath*, *Malice*, *Accusa-*
 ‘ *tions*, *Disorders*, *Confusions*, *Destructions*, — *Speak-*
 ‘ *ing Lies in Hypocrisie* : ——— He tells them,
 ‘ Their *Justice*, *Publick Interest*, *Common Right*, are
 ‘ all *Lies*. ——— And that they spoke them in
 ‘ *Hypocrisie*, *cunningly to deceive and seek themselves*
 ‘ and their own *Interest*, having their *Consciences* fear'd
 ‘ with an *hot Iron*, that God had set some *Brands* and
 ‘ *Marks of Favour* upon them, giving them some *Victories*
 ‘ and *Success*, to ensnare *Hearts*, to puff up the *Flesh*
 ‘ for its *Destruction* ; *Sedgwick's Justice done upon the*
Army, 1649. Now, I say, if such vile and profligate
 Persons as these, without any *Repentance*, *Amendment*,
 or *Alteration of Principles or Practises*, in actual *Rebel-*
 lion against God, as *Apostates*, *Hypocrites*, Men of
 fear'd *Consciences*, may yet be said to be in *Communion*
 and *Union* with God; why not all the *Adulterers*,
Swearers, *Drunkards*, *Extortioners*, *Sorcerers*, *prophane*
Persons, the most *Debauch'd* of all *Mankind*, that
 make any the least *Profession of Faith in Jesus Christ*?
 If a *Rebel*, a *Traitor*, a *Murderer*, a *Plunderer*; why
 not a *Whoremonger*, a *Common-swearer*, *Sabbath-break-*
 er, a *Polygmist*? One is as well qualified for this
Communion and Union with God, as the other. What
Fellowship hath *Light* with *Darkness*, *Purity* with
Filthiness, *Christ* with *Belial*? If wilful, deliberate,
 presumptuous, unrepented *Sin* keeps us in its own *Nature*,
 at a distance from God, what *Communion* or *Union*
 can be suppos'd with God at the same time? Two
 contradictory repugnant *Wills*, can never be united at
 one.

one and the same time? They who have found out the *Art of Reconciling Contrarieties*, or *Contradictions*, I confess, may do things past Human Comprehension. And this I find is the *grand Arcanum*, or *Secret* of our *Millenarian Saints*, and so I shall never henceforth be surpriz'd at the most *irregular* or *extraordinary* Things that they can *Act*. I'll not wonder at all at the *Liberty Jack* of *Leyden*, and his *Comrades* took, as to *Multiplicity* of *Wives*, and lying with as many *Women* as they pleas'd, and indulging themselves in all manner of *Criminal Excess*; and then they and the *Familists*, and *Ranters*, upon these Principles, can never do amiss. This is an *extraordinary Doctrine* indeed, and requires an *extraordinary Mission* to promulge and attest it. The *Holy Scripture* no ways countenances any such *Notion*, or *Practice* upon it. The assur'd way to arrive at the *Mystical Union* and *Communion* with *God*, is, in the *first place*, to have our *Wills* in *Unity* or *Conformity* with his *Reveal'd Will* in the *Holy Scriptures*; *Thy Will be done*, in *Earth* as it is in *Heaven*; to walk, to live, to converse as the *B. Jesus* did, (as far as He is imitable by us) by an entire and sincere *Obedience* to the *Will of God*, to observe the *Gospel-precepts*, to make them the *Rule and Measure* of all our *Actions*, *Intentions*, *Thoughts*, *Desires*, *Affections*, to live soberly, righteously and godly in this present *World*, to have *Consciences* void of *Offence* both towards *God* and *Man*, to mortifie all our corrupt *Affections*, and to resist the very *Appearances* of *Evil*, to avoid the *Occasions* of *Sin*, to struggle against the very first *Motions* and *Temptations* to *Sin*, to deny all *Ungodliness* and *worldly Lusts*, and to exercise an *Universal Charity* towards all *Men*; to take up our *Cross* daily, to chuse *Suffering* before *Sinning*, to *Renounce* and *Despise* the *Pomps*, the *Riches*, the *Luxury*, the *sinful Pleasures* and *Delights* of the *World*; to be *Meek*, *Humble*, *Poor* in *Spirit*; to be contented in all, even in the *lowest* and *meanest* *Circumstances* of *Life*, as considering that
this

this Life is a time of *Probation* and *Penitence*, that we are every hour liable to *Temptations*, and too frequently apt to make false Steps, as to our *Duties* and *Obligations* unto God; surrounded only with *infinite Temptations* from the *World*, the *Flesh* and the *Devil*, and therefore ought to bemoan our *Frailties* and *Infirmities*, and frequent *Lapses* into Sin, and to make it our Business to acquire, by the Assistance of God, his *Pardon*, *Favour*, *Reconciliation*, and *Peace of Conscience*; which if we do sincerely, and as it highly imports us, and stand upon our *Guard* against all our *Spiritual Enemies*, will afford us little time to caress our selves, and to indulge our selves in the *Enjoyments* of outward, transitory and worldly *Pleasures*; to hunger and thirst after *Righteousness*, to lay up our *Treasures* in *Heaven*, above all things to secure the *Interests* of our immortal Souls, the one thing necessary, the greatest Stake, which alone can bring or procure *Peace* at the last, and give us the truest and only solid *Satisfaction*; To be merciful, compassionate, tender-hearted, long-suffering, of forgiving Tempers, to render Good for Evil, Blessing for Cursing, Benefits for Injuries, and to love our very Enemies, and to do good for them that hate us, despitefully use us, lay in wait for, and hunt after our Lives [or persecute us;] To have pure Hearts, holy Intentions, and Designs regulated by the Word of God, conducted by the Spirit of Christianity, conformable to the Will and Commandments of God in all things, referring all to his Glory, or intending so even in the minutest Actions of our Lives; doing all to the Glory of God, or so that God and our Holy Profession, the Gospel, may be Glorified thereby, and not Disgrac'd and Expos'd to the Scorn, and Derision, and Mockings of our Enemies, or Infidels, or not acting any thing inconsistent with our Holy Profession, contradicting its Purity and Simplicity, hereby acting nothing unworthy of God, reflecting Dishonour upon him and our Christian Profession, but walking in all Upright-

ness;

ness and Sincerity, as becometh the Gospel ; To re-
 joyce in Sufferings, Poverty, Disgraces, Persecutions,
 Afflictions, for the Truth and Righteousness sake, and to
 use no unlawful, dishonest, indirect Means to avoid
 them. ' Let us, saith Chrysostom, not only simply
 ' adhere to Christ, but let us be glud and fastned
 ' [inseparably] unto him : For if we in any wise
 ' depart from him, we shall perish ; therefore let us
 ' be conglutinated unto him by Works [of Righte-
 ' ousness, Charity, Holiness :] For he saith, He
 ' that keepeth my Commandments, *abideth* in me.
 ' And truly, by many Instances, he joins us toge-
 ' ther. Observe, I pray you, He is the *Head*, We
 ' the *Body* ; can there be any middle, *empty* Space
 ' between the Head and the Body ? He is the
 ' *Foundation*, We the *Superstructure* or *Building*, ; He
 ' the *Vine*, We the *Branches* ; He the *Bridegroom*,
 ' We the *Bride*, the *Spouse* ; He the *Shepherd*, We
 ' the *Sheep* ; He the *Way*, We the *Travellers* ; We
 ' the *Temple*, He the *In-dweller*, or *Inhabitant* ; He the
 ' *First-born*, We the *Brethren* ; He the *Heir*, We the *Co-*
 ' *heirs* ; He the *Life*, We the *Living* ; He the *Resurre-*
 ' *ction*, We that are *Risen* ; He the *Light*, We the *Illumi-*
 ' *nated*. All these demonstrate, or hold forth *Union*, *Con-*
 ' *glutination*, and leave no *Vacuity* in the midst, not in
 ' the least respect ; for he who recedes, tho' but as lit-
 ' tle [as is conceivable] if he but moves, will be at a
 ' farther Distance : For the Body, if at never so lit-
 ' tle distance from the Sword, presently corrupts and
 ' putrifies : A Building, if it cleaves a little, is
 ' soon tumbled down : If a Branch be never so
 ' little divided from the Root, it grows useles. There-
 ' fore such a *little* is not *little*, but must be look'd
 ' upon as *all* the *whole*, or *altogether* ; and thus let's
 ' not despise little Things ; to be never so little off,
 ' or separated from Christ [is to run the Risque of
 ' an Eternal Disunion from Christ :] Chrys. Hom.
 8. in Cap. 3. 1 Ep. ad Cor. in Metali. So that we
 see

see the *first Step* towards the *Mystical Union* or *Communion* with *Christ*, is by the *Conformity* of our *Wills* to his *Will*, which is manifested by an *Universal Obedience* to his *Precepts*, laid down in the *Gospel*, as the *truest* and *visible Tests* of our *Love* and *sincere Affection* unto, and *Faith* in him; and without which, we can never arrive at the *Mystical, Invisible Union* and *Communion* with *God* and *Christ*. All this *Obedience* must be the *Effect* of *Faith* and *Love*, wrought in our *Souls* by the *Spirit of God*, the *Root* of all these. By these we are *prepared* and *qualified* for *Membership* in *Christ's Body*, for the *Mystical Communion* in the *Blood* and *Merits* of our *Blessed Lord*; and by actual *Communion* with his *Body* the *One Church visible* here on *Earth*, we become *Members* of the *Heavenly, Invisible, Archetypal Catholick Church Triumphant*, the *Society* of *Blessed Angels*, the *Patriarchs*, the *Prophets*, the *Saints* and *Martyrs*, and *United* after an *ineffable* manner with the ever *Glorious Trinity* it self. As the *Principles* and *Means* of this *Union* and *Communion*, are only to be had in the *Church Visible* and *Militant* here on *Earth*, and as the *ordinary Ministers* of *Christ*, continued thro' all *Ages*, from the *Apostles Days* to this very *Moment*, and so on by an *uninterrupted Succession*, 'till the *Consummation* of all *Things*, are and must be the *visible Principles*, and the *Ordinances*, *Sacraments* and *Ministrations*, by them the *outward, visible, sensible Means* of this *Invisible, Spiritual Union* and *Communion* with *God* and *Christ* the *Head, Corner-stone*, or *Foundation* of the *Invisible, Archetypal Church*: So those who wilfully separate themselves from the *Church visible*, and refuse *Communion* with the *true Ministers* of *Christ*, are *ipso facto*, *depriv'd*, *destitute* of all the *Means* of *attaining* unto, or *claiming* any *Right* to this *invisible Union* or *Communion*; and by being out of the *visible*, have no *Right*, no *Interest* in, and thereby are *unable* of, *unqualified* for any *Communion* with the *Church invisible*, the *Jerusalem above*,

bove, the Mother of us all. This being a generally receiv'd Maxim, even amongst most *Sects*, and all real *Christians* besides, That those who are separated from the one *visible Church*, are *ipso facto* excluded from the *invisible Church*, the ever Blessed *Society of Saints and Angels*. To apply this, consider those *Principles* that have been hitherto insisted on throughout this Discourse, and was there ever such *Blasphemy, Inconsistency* utter'd by the Mouth of Man, as what *Sedgwick* hath affirm'd with such *Impudence and Assurance*? To tell these *Rebels, Murderers, Traitors, Perfidious, Sacrilegious, Schismatics*, a *Hotch-potch* of all *Sects* or *Perswasions, Enthusiasts, Seekers, Antinomians, Independents, Presbyterians, Anabaptists, Antitrinitarians*, and all *Separatists* from the one *Church*, to a Man, living and persisting in the open *Violation* of all the *Laws* of God, as well as the *Laws* of the Land; That these *Scum and Dregs*, and *Riffraff* of the People, *Reproaches* to *Humanity* it self, and all that's good, *Suppressors* of the *Liberties* of their *Native Country*, profest *Persecutors* of all the *Loyal Party*, all *honest Men*; 'Men, whose *Practice*, as *Sedgwick* tells them, is 'Destruction; Destruction is your *Practice*, 'tis your 'Work, 'tis your *End*, you cannot see beyond it, 'and you are hastning to it, 'tis the *Center* to which 'you tend, — whose *God* is their *Belly*; your 'Faith, *Understanding* and *God*, is sunk into your 'Bellies; and your *Rule*, your *Strength*, your *Confidence* is only in sensual and brutish *Things*, — 'whose *Glory* is in their *Shame*: You are full of 'Glory in your great *Things* that you have done; 'wonderful *Things*, a mighty *Presence* of *God*: But in 'sum, what is it? You have torn a poor sinful 'Kingdom in pieces; you have executed *Wrath* 'upon your *Brethren*, *Friends* and *Countrymen*; 'you have laid *Desolate* your *Father* the *King*, the 'Parliament your *Mother*, your own *Country*; 'This is your *Glory*, to be *Executioners*, *Assyria* the

' Rod

‘ Rod of mine Anger : What a Crown is this ?
 ‘ Have you restored, blessed, healed, comforted,
 ‘ or saved any ? No, you have but plung’d the
 ‘ Kingdom and your selves into a Pit of Darknes
 ‘ and Confusion ; when the Things of God are pro-
 ‘ pos’d to you, to suffer for others, to love Ene-
 ‘ mies, to do good to all, to bless all ; you *glory in*
 ‘ *your Shame*, and say, You serve the Lord in this,
 ‘ and there be *lower* as well as *higher Dispensations* ;
 ‘ You are indeed, Servants of God, so was *Nebu-*
 ‘ *chadnezzar*, so is the *Devil* ; and you do the Work
 ‘ of God, but ’tis base Drudgery, ’tis his strange
 ‘ Work, to be Instruments of his *Vengeance* ; and
 ‘ ’tis a *lower Dispensation* indeed, to *dispense Curses*,
 ‘ not *Blessings*, to be *below* in Hell, exercised in
 ‘ *the Wrath of God*, not above in Heaven, in the
 ‘ Glory and Love of God ; — your Proceedings
 ‘ are against the Lord, ——— you act against
 ‘ God, and God against you, your Souls loath
 ‘ him, and his Soul loaths you : *Ep. Ded. to*
Sedgw. Justice done upon the Army ;) and all the
 Members of the *True Church of Christ* ; I say, to tell
 such *Profligates* as these, that they were *Saints* in *Union*
 and *Communion* with God ; nay, the only People
 upon the Earth, with their Adherents, in *Communion*
 with God, his *Elect*, his *Chosen*, his *Treasure*, and the
 like ? Could Hell it self ever invent a more palpa-
 ble Lie, or a more outrageous Blasphemy ? At
 this rate, and as he argues too, the Devils them-
 selves, may one Day arrive at this *Union* and *Com-*
munion, and *Damnation* it self must be but a *Temporal*
Punishment ; so that in effect, ’tis no matter what
 Men *believe* or *act*, all will be *well* one Day, if *Sin*,
 as he saith, *shall be destroyed, even in the First Father of*
it, Satan himself ; then so in all others consequent-
 ly ; all saved at the long run : *Second View of the*
Army Remonstrance, p. 28. I shall not insist far-
 ther upon the Confutation of this *Army-Saint*, one
 of

of *Cann's Red-coat Apostles*, the Event (blessed be God) hath better confuted him, than all the *learned Pens* in the World; nay, the Angels themselves could ever have done otherwise. I am not assur'd whether the Man were an *Anabaptist* or no, but he writes like them; I'm sure he was assisted and prompted to it by the *same Spirit*, and I am much inclin'd to think he was one of their *Gang*. He hath nothing in him but what was *extraordinary and immediate Teaching*, such as it is, from the *Anabaptistical-Millenarian-Munsterian Spirit*, and gave his Brethren such a *Model*, as he calls it, of *Principles*, that would carry all that should imbibe them, thorough stich, through all the *Villanies* in the World, and indemnifie them in all the Wickednesses they could *conceive or imagin*. But the Event demonstrates the Original of this *Delusion* to be from *Satan*, so that the higher this *Enthusiastical* Writer elevated them towards Heaven, the lower and more dangerous their *Fall*, and shews the *Fondness* of his and their *Conceitedness*; In his *Justice done upon the Army*, he tells them, 'They are the *Dregs and Lees* of the World, the Tail of it: You think, says he, you are the *best*, but you are the *worst*, for the World grows worse and worse; and the deeper you go into it, the further you are from God, and the nearer to Hell, to Confusion: — 'Tis a fond Conceit arising from the grossest Ignorance and Self-love, to think that you are *better* than others, all your ways being more *absurd, violent, irrational*, than the worst that have gone before you. You may read your Description, excellently penn'd long ago, 1 *Tim.* 4. 1, &c. The Spirit speaketh expressly, &c. He speaks Truth, therefore doth your Glory fade away, because the Spirit of the Lord hath blow'd upon it, and he speaks expressly, &c. *Justice done upon the Army*, p. 50. — in the latter Times, — that time where-

' in we are looking for the greatest Good, then ap-
 ' pears the greatest *Evil* ; And that in *Apostates*,
 ' some shall *depart from the Faith* ; the Spirit says
 ' now expressly, You are these some, you have
 ' departed from the Faith : First, from the Do-
 ' ctrine of Faith, express'd in the last verse of the
 ' former Chapter ; and in ver. 6. of this Chapter,
 ' In the words of Faith and good Doctrine. The
 ' most forward of you in Religion, do depart from
 ' the chief and main Doctrines of Christ, and nei-
 ' ther do, nor can hold forth those Mysteries *God*
 ' *manifested in the Flesh, &c.* And from all Rule
 ' of Faith you depart by *Profession and Practice* ; to
 ' speak to you concerning those Commands of Sub-
 ' jection to Kings, Superiours, &c. is *Literal, Le-*
 ' *gal* ; you have a *Spirit above those* Commands, and
 ' those concerning the Worship of God ; you are
 ' above Ordinances, &c. p. 51. So that from
 Sedgwick's own Pen, this Army not proceeding to
 act according to his *Model*, from *Saints and Elect*,
 are relaps'd into *Villains and Reprobates* ; and falling
 from *Union and Communion* with God, are become
 one *Mass* of Wickedness with the Devil and the
 Damn'd. These are the *Glorious Lights* and Discove-
 ries of Christ and his *Kingdom*, made by the *Buff-*
Apostles Canne brags of, and the delicate Fruits of
Spittlehouse's Immediate Teachings of the Spirit. Here
 you have *White and Black, Light and Darknes*, *Christ*
and Belial, *God and Mammon*, the *Elect and Repro-*
bate, Truth and Error, by a new sort of *Legerdemain,*
Hocus-pocus, united, and the *same* in an instant ; and
Hell it self converted into *Heaven*, and *Heaven* into
Hell ; in a word, the Gospel *Transpos'd* and *Inverted*,
 the Gospel *Alcoraniz'd*, and *Satan Transform'd* into an
Angel of Light, *Heaven* it self turn'd topsy-turvy. But
 we need not run so far as *Munster*, and other Parts
 of *Germany*, for these *New Lights*, *England* hath been
 too *productive* of these *Monsters of Impiety* : As they
 have

have forg'd a *New Gospel*, so our *Anabaptists* have found out a *New Saviour*. No *Disappointments* can discourage or abash them ; if one *Project* fails, presently the *Spirit of Impudence and Delusion* is pregnant with, and brings forth another : and thus, after the shameful *Foiling* of *Sedgwick, Canne, Spittlehouse*, and I fancy, some more that I have mis'd of ; Up starts *William Franklin*, a *Rope-maker*, to compleat the Business, who whilst he profess'd himself to be of any particular *Sect*, was a zealous *Anabaptist* ; and whilst he continu'd so to be, fell into many strange ' *Temp-*
' *tions*, saith my Author, and utter'd many Blas-
' *phemous Passages and Expressions*, saying, That
' he was God, that he was Christ : *Pseudochristus*,
Publish'd by *Humphrey Ellis*, *Ann.* 1650, p. 7. For
which he was admonish'd by the particular Congre-
gation (I suppose, of *Anabaptists*) *Recanted*, and
seemingly return'd to a sober Mind. ' But however,
' not long after, he fell again into, and was more
' deeply than before, plung'd in such *Spiritual De-*
' *lusions* ; for now he pretended to have receiv'd
' some *Revelations and Visions*,——to *Prophecy* and
' *Reveal* Things to come : He got acquaintance
(a farther Step) amongst some of those that deny
Ordinances, Scriptures, Christ, &c.——He then
pretended, ' That he could speak with *New Tongues*,
' and would babble out words, which neither him-
' self or others were able to understand.-----By these
' *Spiritual Deceits* he so fell into, was he also led
' into much *Impiety*, as to beat and abuse his Wife ;
' to deny her to be his Wife ; to keep Company
' with other Women : For all which Evils, he
' was at length——excluded the Congregati-
' on to which he belong'd, p. 7. In short, this *En-*
thusiast and Impostor Franklin, becomes acquainted
with one *Mary Gadbury*, a marry'd Woman, p. 9. Who
after many strange *Tremblings, Convulsions, Visions,*
Revelations ; in some of which, she said, That it

was *Reveal'd* unto her, that this *Franklin* was *Christ*; and one time especially, *Franklin* coming to her House, being soon after that time that the *Voice* said unto her. 'That the Lord would send his Son to Reign in the Person of a Man; She demanded of him thus, 'Hath God reveal'd to you, that this Son shall Reign in the Person of a Man; To which he reply'd, I AM THE MAN. Whereupon she (as laughing at his Words) said, That she look'd for the same Body to come, as was laid down in the Sepulchre at Jerusalem. To which he answer'd, That was an Old Body, but that which he hath now, is a New Body. She then told him of his Relations, that he was a marry'd Man, and had Wife and Children, which she was startled at. To which he answer'd, That the Body and Nature of Franklin, Born at Overton, conceiv'd in Sin, and brought forth in Iniquity, the Lord had destroy'd; tho' the Destruction thereof were not as of the Body laid in Dust, visible to the Creature to be seen by it: And as for the Woman his Wife, he own'd her to be his Wife, while he carry'd about that Body, in which he was so join'd to her; and he then also own'd his Children to be the Children of that Body, but now they were no more to him than any other Woman and Children; and that he had a Command from God to separate from her, and that Company he had before with her; and that he had not Bedded with her as formerly, for three Years before,

p. 11. Here I desire the Reader to consider, that the grand Design of Satan in these his Emissaries, was, to set up the Millenarian Project in the Vulgar, Anabaptistical gross Notion of it, or a Fifth Monarchy, much like that of Mahomet; which indeed, is the exact Model of this, to be propagated by the Sword, and encourag'd by Licentiousness, and the Ruin and total Extirpation of all sorts of Superiors, Emperors, Kings, Princes, Nobility and Gentry; the most probable Bait to catch the Mob, who naturally hate and envy all that are above them, and live in better Fashion

Fashion than themselves ; and *all this, under the Pre-
text of setting Christ upon his Throne.* Thus, in one of
this *Mary Gadbury's Fits*, a Voice spake in her, and
said, ' *It is the Lord, it is the Lord; and again, Baby-
lon is fall'n, is fall'n; There shall be no King, but the
King of Kings, and Lord of Lords.*——It said also,
' *The Saints shall Judge the Earth, and the World shall
confess, and say, This is the City of the Lord.*——The
' same Voice speak again to her, *I have sent many a
Love-token to thee, but now thou shalt see me face to
face.* It said also, *I will send my Son in Person of a
Man, who shall Rule over the Nations, and they shall
see him Face to Face, Eye to Eye.*——There
' were also Trumpets sounding, as it were, within her,
' and they had Names given them, as of Seven Angels
' pouring down at every Sound, Vials of Wrath; and at
' last it was said, *Now the Seventh Angel Soundeth.*
' She declar'd, *That she did not believe to see a Personal
Reign of Christ, but only Spiritual in the Soul, 'till she
had heard the Voice speak, as is before-mention'd, p. 10.*
To make this Strumpet amends for her so favourable
Revelations, *William Franklin* tells her likewise, ' *It
was Reveal'd unto him, that she was the Woman
which was set apart for him; as her self also de-
clar'd afore, p. 12.* And accordingly they lie toge-
ther, and go for Man and Wife, p. 13. And the
Voice spake in her, and said concerning it, ' *This is
the Bride, the Lamb's Wife, p. 14.* And, thus now
' is *Franklin* in the room of Christ to her, he taking to
' himself what is proper to Christ; and she putting her self
' in the Room of the Church, Christ's Mystical Body, to
' be the Spouse of Christ, the Bride, the Lamb's Wife,
' p. 16. Now they come down to *Hant-
shire*; here he Preaches in an Inn, People resorting
to him; presently he takes occasion to go to *Lon-
don*: In his Absence, like *Mahomet's Wife*, ' *Mary
Gadbury* [his Whore] gives out amongst the Gossips,
' *That her pretended Husband is a Prophet, p. 17.*

and spreads it abroad, That *she had seen Christ* in the Person of a Man, and so prepares the Minds of the People, gradually to believe their *Delusions*, p. 18. describes his Person, his Cloaths, &c. that all Circumstances must jump with the Appearance of her Spark. The End of this *Appearing of Christ*, she gives out to be, to *Erect and set up his Kingdom here upon Earth*, [and her self consequently, *Queen and Empress of the World* ; Ay ! to be sure.] p. 19. When places from Scripture were urg'd against her *Blasphemies*, &c. she slighted them, and 'alleg'd her own *Dreams, Visions, and Voices* against them. And all 'the time of his Absence, hath *Visions, Revelations, &c.* And in her Fits and Pains, the Voice cries out, Shall I bring to the Birth, and not give Strength to bring forth, p. 20. and so pretends to be in *Spiritual Travail*, and applies accordingly that 'Saying of the Lord by *his Prophet, concerning Sion, Sion his Church, and concerning the Birth of Christ the Man-Child, and of all his People rais'd and born together, virtually with and in him, in his Resurrection*, *Isai. 66. 7, 8, 9.* — and was usually wont [likewise] 'as wickedly to apply to her self, in these her falsely pretended *Travails, that Speech of the Apostle, Gal. 4. 19.* Saying in general, That she did travail in Birth, 'till *Christ were form'd in them, to those with whom she conferr'd*, p. 21. The first Seduc'd by her, was *Edward Spradbury* ; this *Spradbury* riding towards *Crooxeason*, call'd in at *Mr. Woodward's*, Minister of the same Town, and there 'told his Wife [Spradbury and she were both zealous *Anabaptists*, by the way] what he had heard this Woman to say, viz. of her having seen *Christ in the Person of a Man* : But then *Mrs. Woodward*, not enduring to hear it, said, I do think it is a Devil ; But that a few days afterwards, *Mrs. Woodward* — had it in a *Vision* reveal'd to her, That this *Mrs. Gadbury* was the Woman in the Revelation, cloathd.

cloath'd with the *Sun* and the *Moon* under her Feet, and there travailling in pain, p. 22. In short, their *Blasphemy* was this ; *William Franklin* asserted himself to be the *Christ*, and *Messias*, and *Saviour* of the World, Crucified for the Sins of the 'People, that his Body ' had been *wounded*, *broken*, and often offer'd up ' for Sin ; and that it was but Three Years and an ' half since that he assum'd this fleshy Body of his, ' and that he was not to suffer any more in his mortal Body. It being told him, That he could not ' be *Christ*, *Christ* being in Heaven at the Right ' Hand of the Father, as the Scripture testifieth ; ' but he being here bodily, must be a Deceiver : ' He answer'd, Those things of the Scripture were ' gone and were nothing to him, but Types and ' Shadows, p. 41, 53. *Mary Gadbury*, as blasphemously ' call'd, and calling her self, The Spouse of *Christ*, ' the Bride, the Lamb's Wife, the Lady, the Queen, ' the Mother of *Christ* that bears him, the Woman ' cloathed with the Sun, who travails in Birth for ' the bringing forth of those Spiritually, that were ' seduc'd by them, p. 53. Here then we see plainly another *Jesus*, another Gospel preach'd by our *English Anabaptists* ; the Effects of their *immediate Teachings*, and *immediate Calling* they so much boast of ; and *insisting* upon it so much with the accursed *Donatists* of old, whom they exactly imitate in all their *villanous* and abominable *Practices* and *Doctrines*, whose Successors, as *Canne* professeth, they glory themselves to be, as to *condemn the whole Church of God*. And what is very remarkable, as *Mr. Humphrey Ellis* tells us, is, ' That scarce any appear'd to hearken ' to these *Deceivers*, to countenance them, and incline to their *Deceits*, but such who had been this ' way [*i. e.* of the *Anabaptist*] engag'd, p. 60. How far these *Seducers* might have proceeded, had not they been stopt in their Career, by being *taken up*, and call'd to an Account for these their *Blasphemies*,

by the then Government, God only knows. They enterpriz'd this Business but in Nov. 1649. Carry'd before the *Magistrates*, *January* following; and in *March*, Try'd by the Judges at the *Affizes*, as may be seen in the aforesaid *Relation* of this Business. They had made divers *Profelytes*, many resorted to them during their *Confinement* in *Prison*, and plentifully supported them with all *Necessaries*. The Noise of it spread *far* and *near*, and great Endeavours were us'd to keep up the Hearts of *their Party*, and what *Lies* and *Romances* they forg'd, to *strengthen* and *promote* this *Delusion*, appears from part of a Letter of a *Villain* (who, in a short time, run thro' divers *Seets* and *Opinions*, forsook his *Wife*, and betook himself to a *Strumpet*) to his *Spiritual Concubine*, or *Holy Sister*; excellently well qualify'd, no doubt, for some *Grand Post* under *King William Franklin*, and *Queen Mary Gadbury* (for the Devil hath his *Hierarchy*) and accordingly, the *First-Fruits* of this *False Christ*, were distributed into *Offices*; ' *Goody Water-*
' *man, the King's Daughter, all Glorious within*; Mrs.
' *Woodward, the Elect Lady*; *John Noyce, John the*
' *Baptist, whose Office was to Declare the Coming of this*
' *Counterfeit Christ into the World*: *Edward Spradbury,*
' *one of the Two Witnesses, and an Healing Angel*; *Henry Dixen, one of the Destroying Angels* [or
' *Muggleton's Cursing Angel*] whose Office was to
' *Curse and Destroy the Earth* [I'll warrant you,
to *Cut off Emperors, Kings, Princes, Nobility, Gentry,*
and all Men of large *Estates, &c.* the old *Munsterian Project.*] ' *William Holmes, Junior, another De-*
' *stroying Angel, &c.* *Pseudochrist. p. 53.*) being one
of *Canné's Buff-Preachers*, an *Army-Saint*, perhaps
might have been promoted to have been *Generalissimo*
of his *Cut-throat Missionaries*. This *Rascal*, I say,
wrote thus to his *Miss*; Well! ' I am fill'd with the
' *Quickning Spirit*, and with the *Holy Ghost*; and I
[hope, ere long, to enjoy that *Light* I told you of:
' For

' For here is *Elias* flying in his Fiery Chariot. Al-
 ' ready, strange Things are done about *Andover*
 ' and *Winchester* ; many Mens Hearts fail them for
 ' fear : For, there is one who saith *he is Christ* ; and
 ' with him, the *Lady Mary*, who declares *strange*
 ' *Things* ; They never miss to make *Trumpets Sound*
 ' in the very *Bellies* of their *Converts*, and great *Ships*
 ' appear to the view of *all People*. If they desire to
 ' speak with any one *whom they never before saw* ; if
 ' they *speak* to any one *to go for them, they must*, and
 ' cannot *refrain*, when that they send for them ;
 ' and *Messengers* and all come, tho' they go *Five*
 ' or *Six Miles*, they come again in half an Hour ;
 ' *Lights* appear upon the *Breasts* of *many* ; Let them
 ' discourse with whom they will, *Priests* or others,
 ' they *all are converted, leave all, and follow them* :
 ' For the most part, it is thought they have *Con-*
 ' *verted* to them five or six Hundred, and now they
 ' are in *Winchester Prison* ; and since that, he hath been
 ' seen amongst his Members, many of them : I say,
 ' he hath been seen amongst them in Appearance,
 ' and yet his Body all the while in the Prison ;
 ' with a Hundred more of the like nature, which
 ' here I cannot declare ; *Pseudochristus, &c. p. 47.*
 Imagin now, what a *Noise* all these things made a-
 bout the Country, and consider withal, the gene-
 ral *Infatuation* the *whole Nation* lay under at this time
 of day ; *all Things unsettled*, as to *Religion*, every one
 following his own Imagination ; most particular
 Families consisting of divers Religions, such as they
 were ; all *Sectaries pretending to the Spirit* ; Truth
 discountenanc'd, and a general Aversion to it every
 where ; *Satan* let loose, and taking his full *Swinge* ; Men
 changing their Opinions as often as their Garments,
 or rather oftner ; the People prepar'd to entertain
 every *Imposture* that offer'd it self ; all having *itching*
Ears, gaping for new *Lights* every day ; *Disputing* and
Bandyng Religion in every Corner, like a *Foot-ball* ; in
 con-

constant Expectation of Changes and Revolutions. Consider withal, the general Over-spreading of the *Millenarian* Opinion, the *Second Personal Coming of Christ*. This Notion got deep Rooting amongst even all the *Sects*, the frequent Pretences to *Revelations, Visions, Dreams, Prophecies, Immediate Teachings* of the Spirit, and nothing to restrain Men from running into, and professing the most *Scandalous, Blasphemous, and Heretical, and absurd* Opinions, except touching that tender Part, the *Civil Government*; and then you will not wonder, if what was so *Universally* expected, was so readily, greedily swallow'd down and entertain'd. Add to this, the *juggling Tricks*, and even *Sorceries*, that were employ'd by some of our *Sectaries*, to promote their *Designs*, and augment the *Numbers* of their *Disciples*; as of old amongst some of the earliest *Hereticks*, as hath been above observ'd from *Ireneus, Tertullian, Epiphanius*. As for the *Quakers*, 'tis too notorious how much that damnable *Antichristian* Sect was beholding to the *Black-art, Witchcraft*, for its *Propagation* in this Nation; for which Consult, particularly a *Treatise* call'd, *The Quakers Shaken*; and therein, the *Relation of John Gilpin, Printed 1655. and Underhil's History of the Quakers, Ann. 1660. p. 32, 33. and the Snake in the Grass*. To these *Diabolical Arts* of downright *Sorcery*, or at least, to the *Co-operation* of the Devil with these *Seducers, Franklin and Gadbury*, upon the *Fancy and Imaginations* of some of the Persons seduc'd by them, may be ascrib'd the *Revelation of Mrs. Woodward; Pseudochrist. p. 22. and Joan Garment at an Hundred Miles distant, p. 23.* As likewise, the *Brightness* like a *Multitude of Stars*, which *Mr. Woodward the Minister*, beheld about this *Mary Gadbury*; by which he was, as he says, *Converted, or Deluded*; p. 27, 28. And the *Voice* speaking to the same *Mr. Woodward* in his *Barn*, p. 29. And the forcible *Submission* of *Goody Waterman* to this *Imposture*,
p. 28, 29.

p. 28, 29. tho' most averſe unto it. I ſay, laying all theſe things together, and it's not ſtrange in the leaſt, to ſuppoſe, if the Mercy of God had not interpoſ'd, but this *Deluſion* might have over-run the whole Nation in a very ſhort time, to the very *Extinction* of the *Gospel-light* amongſt us. And no doubt, had it made but ſome farther *Progreſs*, all the *Anabaptiſts*, and *Independents*, and *Ranters*, and *Seekers*, and *Antinomians*, and the reſt of that *Helliſh Rabble*, had join'd them, *One and All*. Mentioning this *Mary Gadbury*, it calls to mind a Paſſage of *John Gadbury* an *Aſtrologer*, who in his *Doomſ-day not ſo near as dreaded*, p. 31. tells us much to our preſent purpoſe, which *demonſtrates* how eaſie the People were to receive ſuch kind of *Impreſſions*, by the *modiſh Preachments* of thoſe Times: ' It is ſtill freſh in my Memory, ſaith he, that in our late Times of Confuſion here in *London*, [and conſequently all over the Nation] many Miniſters of the *Gospel*, as *Saltmarſh*, *Sedgwick*, &c, and from their Examples, many illiterate Men and Women were conſtantly, from the Years 1647, to 1656. canting, That the End of the World was come, and that the Day of the Lord was at hand. ——— *Enthuſiaſtick*, and direct Madneſs did ſo extreamly rage, and reign in thoſe Years (and a ſpice thereof we have in theſe) and the End of the World was ſuppoſ'd and talk'd of to be ſo near, that many People (upon my Knowledg I ſpeak it) ſold their Eſtates, and threw Money about the Streets (expecting themſelves to find the ſame Quarter as *Solomon's Lilly*) but afterwards turn'd Beggars, and were glad to live on the Alms of others. Some there were again, that they might be the more noted for their *Message* and *Embassy*, and to demonſtrate themſelves the more eminent *Converts* unto this great *Deluſion*, would wear *Sackcloth*, and ſhave their *Crowns*, that thereby they might

' might the more aptly *ape* and imitate the *True Pro-*
 ' *phets*, formerly sent of God. Others would wear
 ' *Papers* in different *Shapes* and *Figures*, upon their
 ' *Breasts* and *Backs*, with idle *Inscriptions* thereon,
 ' pretending to come before, as a *Guard* for the *King*
 ' of *Heaven*, who they said was coming.——
 ' And others there were that ran *Naked*, not only
 ' about the *Streets*, but into *Churches*, denouncing
 ' *Destruction* to the *Preachers*, &c. Which mov'd
 ' Dr. *Boreman*, in his *Nuntius Propheticus*, to say,
 ' That there sprang up more *Heresies* and strange O-
 ' pinions in *England*, in one Year, than in an Age
 ' in any other part of the *World* there did before,
 ' p. 30, 31. Nor were the *Graver* or more *Sober*
 sort of *Sectaries*, the *Presbyterians*, behind the rest,
 in those Days, in *Supporting* and *Keeping* up the *Spi-*
rits of their *Party*, with *Prophecies*, and lying *Predi-*
ctions, *Revelations*, &c. as might be prov'd, had I
 room to enlarge upon this Subject. I shall only
 give a little *Specimen* at present, and so refer the in-
 quisitive Reader to his own *Observation* from other
 Writers. The *Zealous* Mr. *Edwards*, in his *Gangrena*,
 Part 2. Predicts the *Destruction* and utter *Extirpa-*
tion of *Independency* in particular, and of the rest of
 the *Sects*, from p. 179, to p. 193. and from Mr.
Brightman, the *Exaltation* of *Presbytery*, but more
 especially that of the *Scots*, from p. 193, 195. This
 Book was Prsnted in the Year 46. But we find ex-
 perimentally, that he was quite out, in *England*, e-
 ver since, *Independency* prevail'd, and does at this
 Day; and tho' *Presbytery* hath held up her Head for
 some time in *Scotland*, She hath quite lost her Hold
 in *France*, and *Piedmont*, and loses ground, I be-
 lieve, in *England* every day, by the *Prevalency* of
 all other *Sects*. So we know, the *Expectation* of
 the *Presbyterians* was much rais'd, and they waited
 the *Accomplishment* of that noted *Distich*, in 62,
 and 66.

MDLLLVII. 1662.

Bartholomæus flet quia Desit Presbyter Anglus,

MDL CVVI. 1666.

Adventu Læta est Sancta Maria tVo.

‘ During the Operation of this Prophecy, they remain’d pretty silent, ’till the time elaps’d; and ‘ nothing effected, they saw it necessary to ‘ spread a false Report all the Country over, of a ‘ Toleration prepar’d for them, says my Author; *Anarchy Reviving: or, The Good old Cause on the Anvil.* Printed, 1668. p. 12.

But we find all this Expectation vanish’d into Air, neither seems there any probability of Presbytery ever getting uppermost here again, being justly odious and abominable in the Eyes of all Parties, without distinction.

Thus we find the generality of our *Sectaries* in those Times, were leaven’d with *Anabaptistical Principles*, and thereby fit *Subjects*, ready and prepar’d to entertain the grossest Delusions and Blasphemies; and that which is very observable of these two *Impious Deluders*, is, That whatever they deliver’d from their *Visions, Revelations, Voices*, was gilded over with *Scripture-Phrases*, as the most effectual way to impose upon the People, tho’ directly contrary to the *Scriptures* themselves; and plainly, and in positive Terms, *Undermining and Subverting* them. And ’tis from this *Anabaptistical Spirit*, that from the very Beignning, oppos’d, vilify’d, and neglected the *Scriptures*, that divers of our *modern Sectaries* have look’d upon them as below them, and themselves above them; and none more than the *Anabaptists* themselves, Witness, *Sleidan* and other *Authors*, and their Offspring

spring the *Quakers*. The Reason of this Contempt of the Scriptures, is *obvious, plain and clear as a Sun-beam*; the *Doctrines and Precepts* of the Holy Scriptures, are directly opposite unto them, and their *Designs*, and *condemns* them, and make them manifest, and *discovers* what Spirit they are of: The Scriptures are Enemies to them, and therefore they are *against* the Scriptures. They use the Scripture only as a *Tool and Instrument*, and employ it in their *Drudgery*; They own it not as a *Rule* and a *Judg*, but make *themselves Superiour* unto it; as do the *Quakers*, who, after all, are nothing but a *Species* of *Anabaptists*; and should but these *Unmask*, and *Declare* themselves, and set up their *Design*, the *Great Mystery* of their *Kingdom*, and get *Footing*, these very *Quakers* would soon appear to be *all one* (however they behave themselves for the present) and unite most *cordially*, there being as little Difference between them in the bottom, as between a *Mahometan* and a *Turk*, *Satan* and *Beelzebub*. And that which is observable farther, is, they never run to their *Revelations, Voices, Visions*, and *Immediate Teachings*, but when they are at a *loss*, and dare not *abide* by the *Touchstone* of the *Holy Scriptures*, because notoriously *opposite* to them. To be sure, 'tis to give Countenance to some *Uncouth, Uncommon* peice of *Villany*, when they shelter themselves under these *Pretexts*, as appears from those *Revelations* of *Jack of Leyden, Matthias, Knipperdoling, Franklin* and his *Strumpet*. Or when, by the just Judgment of God, they are instigated by the Devil, to *hurry* themselves into *present Ruin and Destruction*. ' Thus *Theodoret a Taylor*, who bore himself a *Prophet* at *Amsterdam*, fell flat to the Ground, and pray'd with such vehemency, that he scar'd all the Assistants out of their Wits: Then rising, as it were, out of an *Extasie*, ' I have seen, said he, God in his Majesty, and ' have spoken with him; I was rap'd up to Heaven; ' then

' then I descended into Hell, and there search'd e-
 ' very Corner; the Great Day of Judgment is
 ' coming, &c. After four Hours spent in
 ' Praying and Teaching, the *Prophet* being Arm'd
 ' Cap-a-pe, ——— first he put off his Head-piece,
 ' then his Corset, then his Sword, then his Gar-
 ' ments, and his very Shirt, and threw all into
 ' the Fire: Then he commanded the Company,
 ' in the *Authority* of a *Prophet*, to do the like; and
 ' so they did, *Women* and all, &c. ——— Then the
 ' *Prophet* commanded them all to follow him, and do
 ' as he would do; and so rush'd into the Street
 ' stark-naked, ——— running and crying horribly
 ' thro' the Town, *Wo, Wo, Wo, the Divine Vengeance,*
 ' *the Divine Vengeance*; whereby they put the whole
 ' Town in an Uproar: ——— and being taken,
 ' no Perswasions nor Threatnings could prevail
 ' with them to put on their Cloaths, saying, *They*
 ' *must have no Covering, for they were the Naked*
 ' *Truth*; and so after a while were Executed: *Short*
Hist. of the Anabap. p. 42, 43. Add to this, the
Revelation of one of their Women, that God would
 keep her alive without Meat; and she *fasted to Death*.
 Nor will it be impertinent in this place, to ob-
 serve what *dreadful Misinterpretations* of the *Holy Scrip-*
ture, the *Devil* puts into their Heads, to encourage
 them unto, and to harden them in the most *odious*
Immoralities, under the Notion of *Indispensable Duties*;
 and by this, imagine to what all their Profession
 tends, however tinsell'd over with *Religious Cant*, and
 the Formality of Sanctity and *glittering Out-side*. It
 was their constant ' Doctrine, saith this *short Histo-*
 ' ry, every-where, [viz. in Germany, Switzerland,
 ' &c.] that *Women* must be *Common*. Three Rea-
 ' sons they had, well worthy to be Register'd to
 ' Posterity, to perswade Honest Women to Prost-
 ' tute their Bodies, *if they would be Sav'd*: The
 ' First was, That *Christians* must Renounce those
 ' things

' things which they love best ; and *therefore* Women
 ' must Renounce their belov'd Honesty. The Se-
 ' cond, That for Christ's Sake, we must undergo
 ' any kind of Infamy. The Third Reason, was,
 ' That the Publicans and Harlots shall go before
 ' the Pharisees into the Kingdom of Heaven. Ly-
 ' ing with other Women than their Wives, they
 ' call'd *Spiritual Marriages* ; and under that Title,
 ' they would lie with *Neices* and *Sisters*. With that
 ' Doctrine they had seduc'd two Sisters, Maidens,
 ' at St. Gall, by *Zurick* ; as soon as they were Re-
 ' baptiz'd, they being a Bed, Two *Spiritual Husbands*
 ' came to them, and lay with them, but with such
 ' fervent Spirit, that they brake the bottom of the
 ' *Bedstead* out ; the Noise whereof awak'd the People
 ' of the House, who coming up in haste, found
 ' Two *Spiritual Weddings* in One broken Bed, p. 54.
 O the horrid *Blasphemy*, *Impiety*, *Beastliness*, and *Im-*
prudence of this *Hell-born Sect* ! Let not *Stennet*, or
 any of our *Modern Anabaptists*, pretend to excuse
 themselves, or to *sham* off the World with their Hy-
 pocritical Mock-aborrences. If these were the
 Doctrines and Practices of their *Forefathers*, the *Pri-*
mitive Anabaptists, if their *Immediate Predecessors*, e-
 ven here in *England*, have, as hath been shewn,
maintain'd, asserted and contended for Doctrines and Pra-
ctices, equally as wicked at least ; why should we
 not have a strict Eye of Jealousie over the whole
 Sect, and be for ever *suspicious* of them ? Or what
Security can they give, as that they will not *Teach* and
 act over the same *Abominations* and *Villanies* again ?
 It's only for want of *Power* and *Opportunity*, that they
 do not run into all the fore-mention'd *villanous Ex-*
cess, and can be nothing else. What hath been
 practis'd by this Sect, in consequence of their *Prin-*
ciples, will be ever practis'd by those of the same
Principles, when they *once dare*. The Devil is the
 same Devil still, let him put on what Shape or Fi-
 gure

figure he will, *Transfiguration* doth not alter his Nature. Let them Publish a *Thousand Confessions*, they are still *Anabaptists*, acted by the same Spirit, drive at the same Ends, the varying of *Methods* or *Measures*, is only a *Circumstantial* of *Conveniency*, nothing but a meer *Transfiguration*, meerly to catch *Dottrels*, to impose upon, and delude the *Unwary* and *Ignorant*, and in compliance with the *Necessity* of the present *Juncture*. The same Artifice will not always take, and therefore *Postures* must be altered. And it ought to be an everlasting *Prejudice* or *Prescription* against a *Sect*, when it sets out at first with such *Infernal Principles* and *Practices*; nay, 'tis *Demonstration* it self, that it took its *Origine* from the *Devil*, and was forg'd in *Hell*. And shall we be so *stupid* as to be put off with a *Sham Confession* at every turn, and be fobb'd off with a *They are nothing to us*, we do not Teach or Practice so, what are the *Foreign*, the *German Anabaptists* to us? No, this *Confession* of theirs was patch'd up out of the *Independents*, meerly to support and vamp up a *sinking Cause*, and to Rally once more, to try whether they can go thorough stitch with their *Fifth Monarchy*; that is, in plain English, to set up *Antichrist* and the *Devil*, in the Room of *Christ*, to cut the *Throats* of our *Princes*, *Nobility*, *Gentry*, and all that are *Wealthy*; and to set up the *Alcoran*, or somewhat worse, if possibly, and *Libertinism*. The World ought to *abhor* and *dread* the *Growth* of them equally with *Popery*; nay, did ever all the *Plots* and *Designs* of *Rome*, come up to that height of *Extremi- nation* of all that should lie in its way, and hinder its *Progress*; so earnestly press'd upon the *Government* then in being, by *Canne*, *Spittlehouse* and *Sedgwick*? Can any thing parallel the *Impiety*, *Prophaneness*, *Hypocrisie*, *Blood-thirstiness* of the *Donatists* of Old, but themselves, from whom they have copied out all the *Villanies* they teach and act (tho' by the way, they can't pretend to be their *Successors* by any continu'd

Line of Succession, but by an *Interruption* of above a *Thousand Years* standing since their utter *Extirpation*, an infallible Sign they were no more the *Church of Christ*, or the *One Church* then, than these are now; (and they no more than the *Turks* or *Hotmantots*;) and is there any *Wickedness* the *Devil* can suggest, and *Man* attempt, that may not be done safely by such *Principles* as the generality of *Anabaptists* have actually profess'd? And so we may see that the *Spirit of Anabaptism* is always the same, as it finds *Opportunity*, the whole *Drift* and *Design* of it, centers in nothing but the *World*; a *Spirit* of *Carnality* is the very *Soul* that animates it; the *Possessions* and *Pleasures* of the *World*, and to live at *Random*, free from all *Restraint*, is all it desires, and sticks at no *Means*, no matter how *Impious*, by which it may compass its *End*: No less will satisfy them, than to be *Lords* of the *Universe*; and let them not think it a sufficient *Vindication* and *Apology* for themselves, to lift up their *Eyes* and *Hands*, and protest, and abhor, and disown these *Impostures*, *Blasphemies*, and gross *Deceits* of *Franklin*, &c. Nothing can be criminal in him, in their Sense, but only his *Unsuccessfulness*; Is it, I pray, less *Impiety* to devise a *Temporal*, a *Worldly*, a *Carnal Monarchy*, founded in *Blood-shed*, *Oppression*, and the grandest *Injustice*; *Unrighteousness* far exceeding that of *Nimrod*, or the *Founders* of the *Four Monarchies*; a *Monarchy* to consist of none but *Rogues* and *Whores*, *Traitors* and *Rebels*, *Murderers* and *Robbers*, the prophane *Scum*, *Dregs*, *Lees*, *Excrements* of the *Creation*, *Hypocrites*, *Drunkards*; and after all, *Atheists*, *Devils* in human *Shape*: I say, is it a less *Crime* to Project such a *Kingdom*, to *Enthron*e *Jesus Christ* on; or, which is the *literal Truth* and *Design*, in the *Name* of *Jesus Christ*, or less *Dishonour* to him, than to set up for a *False*, a *Sham Christ*; and under that *Disguise*, to act all these *Villanies*? And yet, forsooth, the *Subjects* of this *Fifth Monarchy*, projected by them,

must,

must, nay cannot, consist of any but such *Hell-hounds*, and must *invincibly, infallibly* suppose a Dissolution of the True Church of Christ, and an *Abolition* or Disannulling of the Gospel; *Heaven and Hell, Light and Darkeness*, are as consistent as an *Anabaptistical Millennium* or *Fifth Monarchy* with it, or Christ. By all the Experience the World hath had of this way, it's evident this sort of People never had any true Zeal for the Glory of God, the Propagation of Truth, Purity of Religion, the *Eternal Welfare* of their own or others Souls. Witness all their Transactions in the *Higher or Lower Germany*, and here in *England*, during all our *Civil Wars*; all center'd in, and savour'd of the World, the *Flesh* and the *Devil*, and in all their Endeavours against *Babylon* and *Antichrist*, they only aim'd at setting up *Antichrist* in good earnest; to perswade Men to *Apostacy*, by Renouncing their True Baptism for a sham one; that is in effect, to obliterate the Badge of their Christianity; to erase their Names out of the *Matricula Ecclesiae*; to be branded with the Mark of the *Beast*; to Lift themselves under *Satan* and *Antichrist*, in order to set up a new Empire in Opposition to Christ, and to extirpate the Gospel it self. This is so plain from all the Efforts that Party made in the *Germanies*, that our *English Anabaptists* are even compell'd to own it, and is so evident from the Designs, that *Canne, Spittlehouse, and Franklin*, set on foot, and *Sedgwick* (whom I have great reason to suspect, from the Air of his Writings, to have been one of their Gang, however a *Millenarian* that's certain, and so at least next of Kin) that I desie them to disprove it. That they actually endeavour to set up a *New Dispensation* in the World, is so clear, that it's *Nonsense*, nay *Madness* to deny it. Children, Infants, included in all the former, they positively, expressly exclude in theirs, without any more Concern, than for their Dogs and Cats; so that in effect, they have set up a *New Object of Worship*, a *New Christ*, having coin'd

a new Gospel for him, a new Kingdom, as they would have it in their *Turkish Millenarian* sense, to be propagated, and for him to be enthron'd or installed in, by ways and means contrary to the *Gospel Rules and Precepts*, as shall be shewn afterwards; new *Subjects* too, to consist only of *Men and Women*; and new *Saints* to reign with him without one grain of *Holiness*, or any thing that Borders upon *Vertue* or common *Probity* in them. So that from this their *Blasphemous Diabolical Scheme*, it will follow that our *Anabaptist Millenarian King Jesus*, according to their *new Dispensation*, comes to *Crush the Saints*, all *Men of Holy and vertuous Principles* into pieces, to *Reprobate* them, and to *elect* none but the most *profligate and villanous* part of *Mankind* to be *Inseffors* with him in his *Kingdom*; and if it be so! I confess indeed all ought to be extraordinary and new, a new God, a new Saviour, a new Gospel, new *Subjects*, new *Apostles*, new every thing. They set up a new Church of their own Invention, taking its *Origine* only from their own *Chimera's*, introduced by no manner of *visible Succession*, having no *existence* for above a thousand Years. I need not name any more. From which it follows, that *Christ* had not a Church in the *World* for so many *Ages*, in their account; so that this is a *new Dispensation* of theirs and the *Devil's forging*, his *ceasing* and being *annull'd* or *annihilated*; they pretend to prove themselves to be the Church by *lying diabolical Visions, Dreams, Extasies, Voices, Revelations, Inspirations, Miracles*, and hereby have proved themselves as *notorious Impostors* as *Mahomet* himself; and what is more, hitherto through the *wonderful Mercy of God*, all their *Designs* and *Attempts* have been *frustated, blasted*, and manifestly *cursed* by God in the *Germanies* and in this our *Nation of England*, during the reign of the *Millenarian Parliament*, dissolv'd by *Oliver*, into whose *Hands* they resign'd their *Powers* 1653.

They

They *Plied* hard to carry on their *Project* of a *Fifth Monarchy*, but were basely *Defeated*, as I have shewn above; and so, *Blessed be God*, have been hitherto notwithstanding their *Prophecies* and divers *Attempts* and *Plots* since, to this very Day, so very remarkably, tho' they have left no *Stone unturned*, employ'd the worst of Means and the most desperate *Profligates* as *Instruments*, watch'd all opportunities, call'd in the assistance of all *Sects* whatsoever; see *Hell broke loose*, or an *Answer to a bloody and rebellious Declaration*, entituled a *Door of Hope* publisht 1661, &c. that as Mr. *Humfrey Ellis* in his *Pseudochristus*, p. 59. 'Of all the several *Ways* and *Sects* in the profession of Religion, which Men separating from the Reformed Churches have sal'n into, since the time of the Reformation began, I know none so eminently blasted of God, that, either for the Congregations of them, or particular Persons, have been given up unto, and been guilty of such Errors and sinful Practices as those I now speak of; not to instance in times past, and the Practices of those of this Profession in *Germany*. See not we their Congregations even in all Places shatter'd, and broken to Pieces, and that not by the Hand of Man, by the Persecution of any Enemies, but by the immediate Hand of God, and by the Divisions which have risen up amongst and within themselves: That it is now a rare thing to find a Congregation of that Profession: Some of them there may be yet holding together in *London*, but in all the Countries hereabouts, where Churches of them have been in several Places erected, and where, but few Years since, there hath been much and zealous disputing for that Way, there is not now, that I know of, a Church of them to be seen; but the Members living in as scattered a divided Way one from another, as may be, yea refusing to own that very Way for which they before so zealously contested, as the only Way of God; even *Asham'd* of it, as if

‘ but a Carnal Administrtaiou. Have not their
 ‘ Churches been the Nurseries and Seminaries of all
 ‘ these many Errors, which have overspread the
 ‘ Face of our Nation, that from them have mostly
 ‘ proceeded and been sent forth; all these false Teach-
 ‘ ers, the Instruments of divulging them, *Antitrinita-*
 ‘ *rianism*, *Arminianism*, *Socinianism*, &c. with many
 ‘ other gross Heresies; how have they been profes-
 ‘ sed in them? Where have the Scriptures been so
 ‘ much slighted? and *Revelations*, how much have
 ‘ they pretended to them, especially when their de-
 ‘ ceitful pretence of *shaking Fits* was so, much in fa-
 ‘ shion amongst them? And so from slighting the
 ‘ Word of God, have tal’n into all manner of Errors
 ‘ whatsoever. *Pseudochristus*, &c. by *Hamfrey Ellis*
 ‘ 1650. p. 59. ——— again I deny not (saith the
 ‘ same Author) but some there are of this Way
 [viz. well-meaning ignorant Persons, who follow
 it in the simplicity of their Hearts, as some of the
 People did *Abolom* in his Rebellion] of which God
 only can be the proper Judge, and therefore to be
 left to his Judgment] who hold fast to the Scrip-
 tures, &c. ‘ but have they not cause in all these
 ‘ things to take notice of the Hand of God’s Justice
 ‘ so prosecuting that Way of theirs, and to be very
 ‘ jealous whether that Way be of God which hath
 ‘ been thus eminently, in *all times* and all along, so
 ‘ blasted by God; yea and farther to consider, whe-
 ‘ ther there be not just Ground to Judge that their
 ‘ separating from all the *Churches* of Christ, which
 ‘ are not of their Opinion, and disclaiming all Fel-
 ‘ lowship with them as *Antichristian*, which hath ge-
 ‘ nerally been the Practice of those of their Way;
 ‘ their casting also of Children out of their Churches,
 ‘ by denying Baptism to them; leaving all the Ge-
 ‘ neration of Mankind in Infancy in the World, the
 ‘ Kingdom of the Devil, not owning them to be-
 ‘ long to the Kingdom of Heaven the Church, &c.
 ‘ Whe-

Whether, I say, these be not the Sins, which God hath
 thus visited upon them, in his thus blasting their
 Way, and giving up the most eminent Professors
 of it to these Ways of Delusion? &c. p. 60---
 How could it be that any Persons should be so
 grossly deceived, for any one so to renounce
 Christ, as to set up himself in his stead? Or for
 any others to harken to such manifest Deceits,
 and to give up themselves and their Faith to such
 a Deceiver? were there not the just Judgment of
 God, giving them up in Judgment thereunto, and
 some great, tho' possibly secret evil the Cause of it.
id. pag. 55. See Rom. 1. 21, 24, 28, 29. 2 Thess. 2.
 11, 12. I think we need not be so very scrupulous
 and timorous in enquiring why God so remarkably
 blasted the Progress of this Sect at that time of Day?
 the Event seems evidently to indicate the Reasons,
 praised be God there were some Abrahams, Lots and
 Moses's, and Daniels that stood in the Gap, who by the
 Innocency and Righteousness of their Cause, (the
 true Religion, the Glory of God, the Liberty of the Na-
 tion, the Publick Good and Welfare,) their Prayers and
 Tears, their constancy in their Sufferings chosen by them
 rather than sinning, their Abhorrence and Dread of these
 gross Impieties and Delusions, wrestled, interceded and pre-
 vailed with God to command the destroying Angel to
 sheath his Sword. 'Twas for the sake of his Church,
 not only that Remnant of it, those few Virgins, that
 Handful of his Elect and Faithful here, that had never
 bended the Knee to Baal, against them. All the then
 Sects of this Nation in Combination, with All the
 Legions of Hell was Banded, I say 'twas for the sake
 of that sound and true part of the Church and the Church
 Universal it self, that Almighty God made bare his Arm
 and confounded the Anabaptistical Millenarian Designs,
 which were levelled by the Malice and Instigation of
 the Devil against the whole visible Church of Christ,
 against the Gospel, Christianity it self, to make good

our blessed Saviour's Promise, that these *Gates of Hell*, and all the *Machinations* of *Hereticks* and *Atheists* should never prevail against Her. Let the Reader consult these *Canting*, *Atheistical* *Millenarian* *Scriblers*, and he will find their Design, under the Colour and pretence of *setting up* the *Fifth Monarchy*, was really to *extirpate* our *common Christianity* the *Church Universal*, and all to gratifie only and solely their *own Lusts*, and to be *Lords* and *Masters* of the *Universe*, to *Monopolize* all its beloved *Wealth*, *Grandeur*, *Pleasures*, *Delights* to *themselves*; and by *destroying* all *Laws*, and taking away all *Restraint*, to *crown* themselves with *Roses*, and to turn the *World* into a *Seraglio*, and to *swim* in their *Lusts* and *Debaucheries*, as I shall *demonstrate afterwards*. The *Event*, I say, *demonstrates* that the *Grace of God* had forsaken this *accursed Generation* of *Hypocrites*, abandon'd them to themselves, their *Lusts*, and judicially consign'd them to the *Devil* to be *insatuated* and *led Captive* by him at *his Will*; that they might *Discover* their *Insides* to the *soberer* and more *serious* part of *Christians*, and become the *Objects* of their *Fear* and *Detestation*, and be thereby aware of them, and studiously *avoid* them, as *standing Monuments* of the *divine Displeasure* and *De-reliction*. And as *Mr. Baxter* saith very well, ' tho' God's mind be most plainly reveal'd to us in his written Word, yet are his *Providences* also *Teaching*, and 'tis the *Duty* of his *Servants* to read and study them especially the *Penal*, *withdrawing* or *with holding* his *Grace*, and *giving* Men up to *believe Lies*, and to *vile Affections*, to a *reprobate Sense*, and to an *abominable Conversation*: These are such Discoveries of the *sore Displeasure* of the most *High*, as should make even the *Recholders* to *fear*, and all that stand but near this heavy *Judgment*, to *fly* away from it, as the *Israelites* did at the *Cries* of the rebellious *Followers* of *Corab*, *Numb.* 16. lest the *Earth* should have *swallowed* them up also. —

' The

' The Hand of God is apparently gone out against
 ' your *Ways of Separation* and *Anabaptism* ; it is your
 ' Duty to observe it : You may see you do but pre-
 ' pare too many for a further Progress, *Seekers, Ran-*
 ' *ters, Familists*, and now *Quakers*, and too many
 ' *professed Infidels*, do spring up from among you, as if this
 ' were your *Journey's End*, and the Perfection of your
 ' *Revolt*. And it is your Churches, and those that
 ' lean towards you, that presently receive the Doctrines
 ' of the Deceiver, and are the Stream in which
 ' some others with them are carried away. You
 ' may see you cannot hold your Followers when
 ' you have them : your Work is *blasted*, you labour
 ' in vain, nay worse than in vain, you do but
 ' prepare them for flat *Herésie* or *Apostacy*. I have
 ' heard yet from the several Parts of the Land but
 ' of very few that have drank in the Venom of the
 ' *Ranters* or *Quakers* but such as have first been of
 ' your *Opinions*, and gone out at that Door. — Is
 ' it your Ministry or ours that they bend their Forces
 ' against ? Is it not part of their present business to
 ' Do your Work, and cry down *Infant Baptism* ? One
 ' of the Queries, which they have put to me is,
 ' what express Scripture I have for *Infant Baptism* ?
 ' I must shew without Consequence, or else confess
 ' my self a *False Prophet*.] Another tendeth to
 ' prove us no Churches. The *Quakers* then are
 ' *Separatists* and *Anti-Pædobaptists*, tho' more —
 ' have you not well consider'd into what your Socie-
 ' ties were resolved in *Germany* and other Parts ? ---
 ' Is it like to be God's Way, which so ordinarily
 ' leadeth to, and endeth in such desperate Evils ? ---
 ' Nor would I thus Argue from the *Apostacy* of a
 ' few, or upon some unusual Accidents ; but when
 ' such hath been the Fate of the Stream of your
 ' Party, from the very first rising of them in the
 ' World to this Day, I think it not inconsiderable.
 ' Nor would I thus argue from any temporal Judg-
 ' ment

' ment or Oppression by a persecuting Enemy, for
 ' I know that is no such sign of God's Displeasure ;
 ' but if I suspect whether those Persons are in a way
 ' pleasing to God, whom I see him so usually *deliver up*
 ' *to Satan*, I hope I may be excused. Certainly God's
 ' Churches are the Places of his Blessing and his Delight, and
 ' certainly such *spiritual Plagues* as our Eyes now be-
 ' hold, are as *evident Notes* of God's heavy displeasure,
 ' as Men expect to see on Earth. *Baxt. Quak.*
 ' *Catech.* in his Epistle to the Separatists and Anabap-
 ' tists, printed Anno 1655. And then again ' We
 ' have, saith he, the more Reason yet to be suspici-
 ' ous, that this is God's disowning of *your Way*, and
 ' Testimony from Heaven against it, in that he fol-
 ' lowed the first Hereticks the *Simonians* and their
 ' Followers with the same kind of Judgments, and
 ' by such fearful Desertions, did then witness his
 ' Detestation of those that withdraw from the Uni-
 ' ty of his Church. *id. ibid.* To return to the De-
 ' sign of these *Murderous Saints*, I told you it did not
 ' Center in the utter *Extirpation* of this particular
 ' Church of England, but even of the *universal visible*
 ' *Church of Christ* in all Parts of the World ; and thus
 ' the *Millenarians* tell you (they might be *Anabaptists*
 ' too for ought I know, their Design exactly the same
 ' at least, no matter for any distinction as to some
 ' particular Opinions, so long as they agree and unite in
 ' the main design and end) in their *Door of Hope* printed
 ' Anno 1661 p. 7. — " And for this Works sake we
 ' desire not to love our Lives unto the Death, nei-
 ' ther will we ever (if we may speak so great a
 ' Word with reverence in the fear of God) sheath
 ' our Swords again, until Mount Zion become the joy
 ' of the whole Earth a Mountain of Holiness, and
 ' an Habitation of Justice : Until Rome be in Ashes
 ' and Babylon become a hissing and a curse, the border of
 ' wickedness, and the People against whom the Lord hath
 ' indignation for ever, there being left unto her neither
 ' Name

Name nor Remnant, Son nor Nephew. For that we are not purposed, when the Lord shall have driven forth our Enemies here in these Nations, and when we shall in a holy Triumph have led our Captivity Captive to sit down under our Vines and Fig-Trees, but to go on to FRANCE, SPAIN, GERMANY and ROME, and DESTROY THE BEAST AND THE WHORE, to burn her Flesh with Fire, to throw her down with Violence, as a Millstone into the Sea, and that she may be found no more at all, *Rev.* 18. 21. *Jer.* 51. 35. to bring not only these but all the Nations to the Subjection of Christ that the Kingdom may be the Lords, and to perfect the Deliverance of all the Saints, &c. And this is much more than a National Quarrel, that which is the Test now being the Interest of Christ, the Blood of the Saints, the Interest of the good People, the Liberties of all Men, and the undoing of all the sinful oppressions and Yokes of the whole Creation. The Controversie now therefore lies between Zion and Babylon, and therefore we assert, that it is lawful for the true spiritual Seed, [yes indeed of Whores and Rogues, Beggars and Vagabonds, Murthe- rers and Thieves, and canting whining Hypocrites, Cob- lers and Tinkers, Sweep-Kennels and Gold-finders, Ped- lars and Gypsies, Pick-pockets and Bankrupts, oh the sanctified Race!] the Legitimate, Heirs of the Promises of the World [because beggar'd by their Drunkenness and Debauchery, and so wanting and in great need of the Estates of Princes, Nobility, and Gentry, to carry on their Spiritual Work of Seraglio- nism.] *Rom.* 4. 13. to rise up against the Carnal, Ser- pentine Seed, who are the destroyers of the Earth, *Rev.* 11. 18. to possess the Gate of their Enemies to bind their Kings in Chains, and their Nobles in Fetters of Iron [to take possession of their Wealth, and to ravish their Queens, Princes, La- dies, their Wives and Daughters, and to make

Princes

Princes and Lords hold the Stirrups for *Saint-Taylors* and *Coblers*, and to be their *Lacquey*, *Grooms*, and *Turn-Spits*.] — p. 8. Then again afterward,

‘ Now therefore to come to the matter of our Declaration We declare, (1.) That we will not have one Stone of *Babylon* for a Corner, or for a Foundation, *Jer.* 51. 26. ‘ We will not have any thing to do with the *Antichristian Magistracy*, Ministry, Tithes, &c. which are none of our Lords Appointment, &c. We will not make any League, nor joyn any affinity with them, O! by all means take Care that the righteous Seed be not polluted and mongrell d.] — ‘ And we cannot but look upon the

‘ National Ministry, even in its greatest P. 16. ‘ Reformation and Purity. [Woe be to all the reformed Churches, even *Holland* it self, though formerly a *Goshen* for many of our persecuted *Saint scape-Gallows*, &c.] in the time of the late O. C. [Spittlehouse’s *Moses*] and his *riers*, as Antichristian, [all the Churches you see in the World as well as *Rome*, the Protestant Churches of *France*, *Germany*, *Switzerland*, *Sweden*, *Denmark*, *Scotland*, all Antichristian, without any limitation or exception, till they have past an *Anabaptistical Milenarian Purgatory*] ‘ and that which ought to be dis- owned and separated by all the true Churches of Jesus Christ in their Foundation, Call, standing in the Parish Assemblies and Maintenance, &c. And as *Babylon* will be destroy’d, and the false Antichristian Church will be no more, to the true Church and Spouse of Christ will be brought out of the Wilderness, from all her Dispersion, Darknes, and Confusions, and will be purged and purified from all her Corruptions, both in matter and form; and from the rise of the Witnesses, the preaching of the everlasting Gospel, the beginning of the downfal of Antichrist, and the setting up the Kingdom of Christ, the Churches of Christ, and sincere Professors of the Gospel, with the Additi- on

‘ on of new Converts, will begin to
 ‘ appear with the Lamb on *Mount Zion*,
 ‘ in all the Primitive Glory and Purity
 ‘ of the New-Testament Churches, for

*Door of Hope
 in Hell broke
 loose. P. 17.*

‘ Matter *Doctrinc*, and Order. [O glorious times !
 now for the spiritual *Marriages*, as soon as the dip-
 ping is over, *Munsterian Salamanca* - Weddings !
 as coarse as it looks, yet *Riot* and *Licentiousness*, Fil-
 thiness and *Impurity* is the burthen of the Song ; after
 all this *religious Cant*, all this is nothing but a *Satani-
 cal Transfiguration*, as will appear afterwards, in spight
 of all they can pretend, or dare to urge to the con-
 trary. In a word, the prosperous Success of these
Millenarian Saints for a time, in their Wars at *home*
 and *abroad*, did actually, I confess, strike a *Dread*
 and *Terror* into all the *Princes of Europe* ; their *design*
 being notorious, to carry their *Arms* into the *Conti-
 nent*, and so to rival the *Turks*, either to enter into
 a *Coalition* with them (which from their Principles
 may be conceiv'd feasible enough) or to erect their
Trophies over them also : insomuch that the *States
 General of the united Provinces* thought it absolutely
 necessary, after several prodigious Losses sustained at
 Sea from the victorious Arms of our *Enthusiastical
 Millenarian* Government, to Court *Oliver* and that
Millenarian Council of State and Parliament at any rate
 for a *settled Peace*, being upon the very *brink of Ruin* ;
 and after some very disagreeable and uneasy Com-
 pliances, as engaging to *Oliver* for ever to *Discard*
 the Family of *Nassau* from the *Stadtholdership*, &c.
 they effectually engag'd him to dissolve that *Enthu-
 siastick* Parliament, and to remove that Generation of
 Men, whom they lookt upon as their most bitter and
 implacable Enemies and Rivals, from all his Coun-
 cils, and all places of Trust, assuring him, at the same
 time, that if he would assume the Government ‘ into
 ‘ his own Hands, *they would be ready to accord with*
 ‘ *him upon more moderate Terms* [than they had hi-
 ‘ therto

' therto insisted upon] and enter into such a *defens-*
 ' *sive* Alliance, as should *secure* him against Foreign
 ' and Domestick Enemies : *Stubb's further Justificati-*
 ' *on of the present War against the United Netherlands,*
 1673. p. 110. ' Hereby they gain'd Oliver, to
 ' contrive a Period for the pretended Parliament,
 ' with a Resignation of their Power into his Hands,
 ' Decemb. 12. 1653. All this it very much behov'd
 them to do, and much more, if it been requir'd of
 them, since they very well knew, ' *That the Con-*
 ' *vention*, says *Stubbs*, Summon'd by the Council,
 ' and vulgarly call'd *Praise-God Barebone's* Parliament,
 ' were as averse from the *Dutch* as any Men ; they
 ' look'd upon them as *Carnal and Worldly Politicians,*
 ' *Enemies to the Kingdom of Christ*, and such as
 ' would, upon all Occasions, *retard* the Progress of
 ' the Saints and People of God, in overturning the
 ' Powers of this World ; that *Antichrist*, that Man
 ' of Sin could never be destroy'd in *Italy*, whilst
 ' the *Dutch* retain'd any considerable Strength in the
 ' *United Provinces* : *Stubb's Further Vindication, &c.*
 p. 91. And in the Margin he tells us, ' That, at
 ' *Black-friers* Meeting, they pronounc'd *all the Re-*
 ' *form'd Churches* (but especially the *Dutch*) to be as
 ' the Out-works to *Babylon*, and that they must be
 ' taken down, before there could be any coming at
 ' the main Fort. They did *devote* them to De-
 ' struction, and presag'd their Destruction out of
 ' several Texts of Scripture accommodated there-
 ' unto, *Id. ibid.*

' The Nicety of the Flag they did not much in-
 ' sist upon, nor assert the Dominion of the Seas ;
 ' but they did hold it necessary in order to the
 ' Coming of Christ, and the Personal Reign ; that
 ' the Seas should be secur'd, and be preserv'd as
 ' peaceable as the Land ; and that all Powers, whe-
 ' ther by Sea or Land, ought jointly to submit unto
 ' the Scepter of K. *Jesus* ; whose Ways, *they*, and
 ' not

not the *Hollanders*, were to prepare. As for the
 Procedure of the Dutch, by way of Petition, they
 thought it might be continu'd, since the *Power* of
 the *Council of State*, was all one with that of the
Saints, and theirs deriv'd from him, to whom all
Power is given. And upon that account, the
 Dutch ought to continue their Addresses of *Mes-*
seigneur's, and *Tres-illustres Seigneur's*, most *Honoura-*
ble Lords unto the said *Council*; not in that Sense
 wherein it is forbid by the Gospel, but in that
 whereby our Lord Christ assumes such *Titles*, and
 likewise confers them on the *Saints*; that the Sig-
 nification, not the Sound of Words was to be at-
 tended unto, &c. The *Saints* therefore might to-
 lerate them *without Scruple*, and the Dutch ought
 not to refuse them, lest it should be deem'd a *Re-*
jection of the *Kingdom of Christ*, which was now
 approaching; that the Dutch ought to *kiss the Son*,
lest he be angry, and they perish; and should have a
 care how they condemn'd his *Holy Ones*, lest they
 were *chastis'd with the Rod of Iron*. In fine, so lit-
 tle did they value these empty *Titles* in reference
 to the World, that if the Deputies would salute
 every *Mastiff Dog* or *barking Cur*, in *England*, with
 the Complement of *Monseigneur*, they would not
 resent it as an Indignity. The *Ambassadors* were
 now more perplex'd than before; it was difficult
 to treat with, and impossible to prevail upon these
 Men; They were now in danger to be absolutely
 ruin'd as *Enemies of Christ*, rather than of *England*;
 and a *Coalition* with *England* would not satisfy,
 except they likewise annex'd their *Provinces* unto
 the *Fifth Monarchy*; Stubbs, p. 92, 93. What now
 can be plainer than the Extirpation of the whole
visible Church, projected by these *Saints*, as well as
 the Conquest of the whole World. So that what
 we find rail'd against by the *Sectaries*, in the *Pope*,
Mahometans and *French*, by only turning the *Tables*,
 is

is what themselves would fain be at ; to have all the World of their own Sentiments, and their own *Subjects* and *Vassals*. And let any impartial Persons judg, by this little *Specimen* of their Spirits in their *Managery* of the *Dutch*, and what I have hinted out of *Spittlehouse*, *Sedgwick*, and *their Door of Hope*, whether any Generations of Men in the World, can be more *Arbitrary*, and *Tyrannical*, and *Insolent*, and *Haughty*, than themselves ? And yet this is the *Righteous Cause of Freedom*, *Justice* and *Righteousness* that they profess : *Second Narrative of the late Parliament so call'd*, p. 12. Or, as they explain themselves, in their *Door of Hope* — ‘ by the Kingdom of ‘ *Christ*, or that ‘ part of it under the *Kingdom of the* ‘ *Sion*, which respects the Government of a well- ‘ order’d Common-wealth ; we mean, That we ‘ should have the best of Men, of sound Principles, ‘ of known Integrity, haters of Bribes and Cove- ‘ tousness, lovers of Mercy and Justice, for our ‘ Magistrates and Governours, that we might have ‘ the Word of God for our Rule, &c. *Hell broke* ‘ *loose*, p. 10. These would be Heavenly Times indeed, to see such Saints, such Men of *Integrity*, *Mercy*, *Justice*, and the like, start immediately out of *Rebels*, *Traitors*, *Murderers*, *Robbers*, *Plunderers*, *Oppressors*. For all these, these very Men must of necessity be, and the most contrariant Actors in the Universe ; and Despisers, Contemners, Violaters of this very *Word of God*, which they profess should be their *Rule*. Impudent Varlets, to dare to vent such stuff as this, to Men of Sense, and to publish it to the World ! To think to gull Mankind into such a *sottish Belief* of the *Saintship* and *Justice*, of a *parcel of Rabble*, that must unavoidably be *Scandals* to the *Banditti* themselves, and the most execrable Villains in the World, and a *Reproach* to *Humanity* it self, in its greatest *Degeneracy* conceivable ; devoid of all *Grace* and *Common Morality*, and no more acted or influenc’d by the
Spirit

Spirit of God, than the *New-England Pawaws*, or even the *Damn'd in Hell*, in order to be *qualify'd* for such a *Diabolical Enterprize*; by so much the more abominable and odious, by how much they endeavour to *Musk and Gild* it over with such *specious* and *godly Pretences*.

Having now, I think, pretty well reconcil'd our *English Anabaptists*, with their *Primitive Fathers*, *Jack of Leyden*, and the rest of that *Foreign Crew*, I shall once more (and then take my leave) address my self to our old Friend *Prophet Canne*, and turn his own *Artillery* upon him once more. The next thing then that I shall infer upon him, and animadvert upon, is, the *Abhorrence* our *English Anabaptists* have for the *Civil Government* of the *World in general*, and then particularly *Monarchical*, as well as the *Government* of the *Church*, by an *ordinary, standing, successive Ministry*, in the *respective Nations* of the *World* that profess *Christianity*. *Monarchical Government* they utterly disown, or *Government in a Nation* by a *single Person*, as inconsistent with *Christianity*, and entrenching upon the *Sovereignty of Christ*; and own no *Throne* but *God's Throne*, and therefore call *Monarchy*, *Antichristian*, and *Dragonical*, and *Beastly*. To this purpose, in opposition to our *Legal Monarchy*, *Canne* calls the *High Court of Justice*, that murder'd *K. Charles I.* of *Blessed Memory*, *God's Throne* (*Voice from the Temple*, p. 14.) for the time being. After those Powers were chashter'd, and dissolv'd, then he tells us, That *God rais'd up Oliver* (p. 15.) for the *Throne's* sake, that they might not be any longer polluted by such a *Generation of corrupt Men* as sat in *God's Throne* before, p. 15. And here by the way, saith he, 'Let me speak a word unto such as shall sit next upon the *Throne*; I would have Men consider well before hand what they do: It's *God own Throne*, and to speak comparatively, it's the *only Civil Throne* he hath now in the *World*; by it he will

' do mighty and terrible Things, and therefore
 ' such as are not for Christ, and for the carrying on
 ' of his Design in the World, He *will lay them aside*
 ' *one after another, and set up such as shall pour out*
 ' *the last Vials quickly upon Monarchs and the Anti-*
 ' *christian Kingdom*, p. 16. Accordingly he tells
 ' us,———*Kings, and Kingly Power shall be cast out*
 ' *from the Nations; ——— and—— as Monarchy*
 ' *falls, so falls Antichristianism*; when no Foot-steps
 ' of *Monarchy* remain, nothing then will stand of
 ' the *Antichristian Kingdom, which came in with it,*
 ' and hath ever since been upheld and supported
 ' by it, p. 20. So in the *Narrative*, our *Millenari-*
 ' *ans* call'd *Oliver*, who took the Government upon
 himself as a *single Person*, the *Golden Calf*, *Babylonish*
 and *Antichristian Brat*, (Second *Narrative* of the
 late Parliament so call'd, Printed, 1658. p. 9.)
 and from a *Moses*, as *Anabaptist-Millenarian Spittle-*
house call'd him, this same *Millenarian Author*, and
 I suppose *Anabaptist* too, degrades him to a *Judas*
 and *Ferobcam* (p. 38.) for Dissolving the *Barebone*
 Parliament of *Millenarian Enthusiasts*, and assuming
 the Government himself, out of an *Inveteracy* and
Antipathy to any thing that resembl'd *Monarchy*.
 And in their *Door of Hope*, Printed 1661, these
 same Sparks express themselves thus: ' Neverthe-
 ' less God hath now taken away all our *Banks*, and
 ' permitted this old Enemy to come upon us as a
 ' Flood, *Isa.* 59. 29. And now *Charles Stuart* is
 ' Proclaim'd King of *England*; In whom is conti-
 ' nu'd from *Nimrod*, their *First Head and Original*,
 ' the *Succession* of the same *curst Seed and Serpen-*
 ' *tine Off-spring*, which by a continued Series runs
 ' through the Veins of the *Assyrian, Persian, Grecian,*
 ' and *Roman Monarchies*. So that now this com-
 ' mon Enemy (the Seed of *Ham*) is risen up in the
 ' Spirit of that *Murtherer, Cain*; in the Spirit of
 ' *Esau, Pharaoh, Amalek, Nebuchadnezzar, Haman,*
 ' in the Spirit of *Herod*, — of the old *Heathen Perse-*
 ' *cutors,*

cutors, such as *Dioclesian*, in the Spirit of the Mon-
 'struous, Cruel, *unparallel'd Beast*, *Rev. 13.*——
 'in the Spirit of that *Scarlet, filthy Whore*, *Rev.*
 '17.—— We say, they are now risen up
 'in this Spirit against the Lord, against his Christ,
 'and People; This is the Spirit that put to death
 'our Lord Jesus Christ, and that Murther'd all
 'the Martyrs: *Door of Hope*; Publish'd entire in
Hell broke loose, 1661. p. 3.

First, Then as to our *Anabaptists* and *Millenarians*:
Abhorrence of Monarchy or Kingly Government, as *Anti-*
christian or *Diabolical*; whence all this *Hatred, Anti-*
pathy and *Aversion*, but from a private or secret *Spite*
 against *Christianity* it self in the bottom, from that an-
 tient Enmity between the *Serpent's* and the *Woman's*
Seed? If *Kingly*, I mean *Civil, Worldly, Monarchical*
Government proves to be even *God's own Ordinance*,
 which none but even *Atheists* can deny, none but
Enemies of the Holy Scriptures themselves. If, I say,
 this can be prov'd, and withal, that all *Kings* in the
 World that come by their *Power and Authority* in a
lawful way, in direct and full Consequence of the
Laws of their respective *Monarchies*, are really and
 literally *Christ's Vicegerents*, and derive their *Authori-*
ty, and can have it only (exclusively of all the
 World) from him, as the *Fountain* of all *Power* in
Heaven and Earth, and consequently, only *Depen-*
dent on him, *Represent* him, *Act for* and *under* him as
Ministers of his *Mediatorial Kingdom*, and of his *Provi-*
dential Government of the *World*; then it must un-
 avoidably follow, that these *Anabaptists, Millenari-*
ans, and all those who agree with them, are *ipso*
facto, Antichrists, or *Antichristians*, *Oppugners* of, *Re-*
bels, *Enemies to Unction*, to the *Authority of Christ*
 himself in his *Ministers*, and *Representatives*; and so
 without Repentance, they must infallibly [if wilful-
 ly ignorant] perish everlastingly; if we may argue
 from the Word of God, *Rom. 13.* if the Word of

God be true, infallible, and the Punishments and Threatnings therein contain'd, not meer *Scare-crows* and *Amusements*.

In order to a thorough and solid *Confutation* of their *Antichristian* Principles, I shall do these things:

First, I shall prove that *Monarchy* is God's own *Establishment* and *Ordinance*.

Secondly, That it now, since his *Ascension* under the *Gospel-Dispensation*, derives it self immediately from Christ, as Θεωϋεωσθε, God-man.

Thirdly, That whoever deny it, or oppose it, are *Antichrists*, or *Antichristian*.

First then, I affirm as an *undoubted Christian Truth*, that *Monarchy*, or *Kingship*, is God's own *Establishment* and *Ordinance* by Christ, and is as plain and evident as any other *Verity* in the *Sacred Oracles*, even as any *Article* of our *Faith*. To begin with the *Authorities* of the *Old Testament*, *Deut.* 17. 14, 15. It's thus said by *Moses*, the *Prophet* of the Lord, unto the Jews, God's *Peculiar*, *Beloved*, *Elect* People, his *Church*, when thou art come into the Land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a King over me like as the Nations that are about me. Thou shalt in any wise SET HIM KING OVER thee, WHOM the Lord thy God shall chuse, &c. Here we have the express *Institution* of *Monarchy* or *Kingly Power* over the People of God. His Church, to be govern'd by them with as *Supream*, *Uncontroulable*, *Irresistible*, *Absolute* Authority, as other Neighbouring Nations were Govern'd; here's not only *Institution* barely, but *Approbation* too, it's propounded unto the *Israelites* as an *Honour*, and a *Favour*, and a *Blessing*, as predicted before-hand by the *Patriarch Jacob*, when he solemnly call'd his Sons about him before his Death, and as a *Prophet* Bless'd them. *Judah*, thou art he whom the Brethren shall praise, thy Hand shall be in the Neck of thine Enemies, thy Father's

her's Children shall bow down before thee; Judah is a Lion's Whelp, from the Prey; my Son, thou art gone up; he stoopeth down, he couch'd as a Lion, and as an Old Lion, who shall rouse him him up? The Sceptre shall not depart from Judah, nor a Law-giver from between his Feet, until Shiloh come, &c. Gen. 59. v. 8, 9, 10. But then they were not to have a King of their own Choice, God himself reserv'd this Prerogative to choose for them first, and then they were to choose; and that was only to acquiesce in, and submit unto, without the least Shadow of Opposition or Contradiction to his Choice, and so to make it their own Act by an obediential Concurrence or Acceptation; which they dar'd not to refuse, having smarted severely for their Rebellions before-hand; as in the Case of Corah, Numb. 16. Miriam and Aaron, Numb. 12. &c. When the time should come, when Jacob's Blessing of Judah should take place, and Monarchy be settled amongst them, God was to make choice of the Person who should first mount his Throne; 'twas God who should give them a King, and invest him with the Regalia, the Uncontroulable and Paramount Authority, Consecrate him, and Anoint him to that high Office, and not the People. Thus we find the Israelites, in their Application to Samuel, desir'd him to make them a King, it's reasonable to suppose that they would have him as a Prophet, to intercede with God to Choose or Appoint a King over them; which was granted by God, tho' their Request displeas'd him, in that they were not contented to wait His appointed Time and Pleasure; and he, in his Anger, Gave them, or Chose them a King, 1 Sam. 10. comp. with Hos. 13. 11. Acts 13. 21. (to see the Unhappiness of the Peoples interposing in these Matters, such an one as they deserv'd, unfortunate to Himself, and unfortunate to his People, consult his Story) and took him away in his Displeasure; Rejected Saul from being King, and Translated

the Kingdom from the House of Saul, to David of the Tribe of Judah. And that which is very Remarkable, is, as the Israelites Requested a King, after the manner of the Neighbouring Nations, *unseasonable, out of time*; so the Divine Providence thought fit to give them a Prince of the Tribe of Benjamin, and not out of the Royal Tribe of Judah, to whom the Royalty was Appropriated by the Divine Decree, and to which afterwards it was expressly affix'd, and to which all Christian Monarchs should succeed, in pursuance or consequence of God's own Covenant, as I shall shew in its due place. But to pursue our present Design; to the same purpose it is said by the Spirit of God, that Monarchy, in a general Sense, is from God, as its efficient Cause, Prov. 8. 15, 16, *By me Kings reign [and not by Men] and Princes decree Justice. By me Princes rule, and Nobles, even all the Judges of the Earth.* To this, that of Rom. 13. 1, 2. may be parallel; *There's no Power but of God, the Powers that be, are ordain'd of [by or from] God as their Efficient and Original Cause*; and the Powers here spoken of, were Kingly or Monarchical; and what is more, Legal, Lawful Powers, such as Christians were bound in Conscience to obey, ver. 5. Whom to disobey, was Sin; and to resist, Damnation, and just too, ver. 3. which the common Light and Dictates of Nature will inform us, cannot be affirm'd with any Shadow of Truth, of unjust Powers, usurping Powers, which are Tyrannical, having no Title, no Claims to our Obedience, either from themselves or others, and cannot deduce their Title from God, no more than Sin it self; and have no more Right to Govern, than Assassins have to cut our Throats, or Thieves to break open our Houses, or impure Persons to commit Adultery, or Sons of Belial to Swear an honest or innocent Person out of his Estate or Life; And therefore, 'tis the grandest Absurdity in the World, to interpret these Texts of the Apostles, of any Powers,

ers, right or wrong, that are in Possession; this is to alter the Nature of Things, and in effect, to say there's no right or wrong, or to make them Reciprocal Terms, and to Legitimate all the Usurpations and Injustices in the World, and to make way for, and to encourage every profligate Desperado, that will but venture a Hanging, or Knocking on the Head, to seize the Throne, and expose all Kingdoms to perpetual Revolutions, and to destroy all the Order that God hath most mercifully Establish'd for the Peace and Publick Good and Comfort of Mankind. I might, were it necessary, deduce this Divine Institution or Establishment of Monarchy from the very Creation it self, from Adam, thro' all the Patriarchal Ages, before and after the Flood; and shew, that the Patriarchs, Abraham, Isaac and Jacob, all belov'd and highly favour'd of God, were Kings, and exercised Kingly Authority in all the Branches of it, and were look'd upon as such, call'd and treated so by other Kings. I might instance, that even under the Theocracy it self (whilst God deliver'd his regal Mandates, by 'Urim and Thummim, Visions, Oracles, Prophecies, &c.) that yet He appointed One Supream Vicegerent over the Jews, and not many; for, as for the Sanhedrin, they were but as Moses's or the High Priest's Privy Council, or as delegated Judges, because of the multiplicity of Business: One, I say, and not many; witness, Moses's Forty Years betwixt Egypt and Canaan: Joshua near Sixty Years settling them in Canaan; after them, Judah; after him, Othniel; then Ehud; then Shamgar; then Deborah; then Gideon; then Tolah; then Jair; then Jephthah; then Sampson: but never above one at a time: Necessity of Christian Subjection; Printed, 1643. p. 5. It were the easiest thing in the World, to prove Monarchy or Government by a single Person, to be the only Scriptural Government, if we had to do with Persons that had

any *real* and *inward Veneration* for them; that sincerely own'd them for a *Rule*, as they profess; but only indeed, *pretendedly, dissemblingly, knavishly, to delude and sham the Ignorant, and hairbrain'd, and sottish, unthinking, insincere, hypocritical, and naturally villainous part of Mankind dispos'd of themselves; and by the Sleights and crafty Management, and Insinuations of the Devil, to receive any Impressions, Doctrines, Practices that encourage and promote their Temporal and Carnal Ends; I say, might easily prove Monarchy to be the only Government, even as to Form, that ever had the Divine Approbation, as well as Stamp or Ordinances, had I to do with such who would be determin'd by Scripture, Ordinances and Presidents; but Experience demonstrates the Adversaries to Monarchy (let them be of what Sect or Denomination whatever) the least apt to be held to that Rule or Judg, not only as to Government, but any thing else; and make no other use of it, but as their grand Patron and Master doth, to deceive, and to countenance Antiscriptural and Damnable, Unchristian, and Antichristian Designs. 'Tis observable and probable enough, that these Antimonarchical, Antichristian Sects, make no other use of the the Scriptures, than Hobbs, Spinoza, Vaninus, and that Crew, and to every whit as ill Purposes; or as Witches, Wizards, Sorcerers, and Necromancers do in their Sorceries, and Magical Operations; that is, in short, only employ, and manage, and fight with it, against it self, in order to subvert, undermine, and evaporate it into Air, meerly to destroy it. Otherwise, how easily might it be shown, beyond all possible Reply or Contradiction, that Abraham, Isaac, Jacob, were actual Kings as well as Priests, and by Office too. This is so plain, that nothing can be more. 'The Patriarchs Govern'd, not only in Oeconomy, but in Polity, even so far as in highest Affairs, viz, of Life and Death, in Peace and War.*

' War : They built *Altars*, and offer'd Sacrifice.
 ' God calls *Abraham* a *Prophet*, *Gen.* 20. 7. And the
 ' Children of *Heth*, call him a *mighty Prince* or *King*,
 ' *Gen.* 23. 6. And as they call'd the *Patriarch* a *King*,
 ' so *St. Peter* calls a *King* a *Patriarch*, *Acts* 2. 29. 10
 ' little difference he understood between them.
 ' Neither was it other for Substance than one Go-
 ' vernment of God, that began in the *Patriarchs*,
 ' went thorough the *Judges*, and ended or rested in
 ' *Kings*; they being all equally of one *Type*, *Depu-*
 ' *tation*, *Presentation*, *Vicegerency* : See the *Revin-*
 ' *dication* of *Psal.* 105. 15. Printed, Ann. 1643. To
 ' any but *Hobbiſts*, *Republicans*, and *Anabaptiſts*, it
 ' might appear as clear as a *Sun-beam*, that these *Pa-*
 ' *triarchs* were *de facto Monarchs*, and *Uncti Domini*,
 ' the *Anointed* of the Lord ; as appears as clearly in
 ' the Context of *Psal.* 105. as, that God Created the
 ' Heavens and the Earth, in the 1st verse of *Gen.* 1.
 ' tho' they were not externally *Anointed*, tho' it
 ' were not in use then. ' *St. Augustin* (as the Author
 ' of the *Revindication* says, p. 11.) moves this
 ' Question ; How the *Patriarchs* could be call'd *A-*
 ' *nointed*, *antequam esset Unctio*, before the regal *A-*
 ' *nointing*, as yet was. It is very plain, he speaks
 ' of the *Regal Anointing* ; for he adds immediately,
 ' *ex qua hoc Nomen impositum est Regibus* : by which
 ' *Anointing*, the Name *Anointed*, is attributed to
 ' *Kings*. So that, the Sum of the Father's *Quere*, is
 ' only this ; Why this Name *Anointed* (usual and
 ' proper to *Kings*) should be spoken of the *Patri-*
 ' *archs*, while as yet, no *Unction* was in use ? And
 ' it is to be supply'd in Answer, That the *Regal*
 ' *Unction*, as yet, was not, in the *Ritual* way of it,
 ' but in the *Virtual* way, it was. And if the Man
 ' thinks to snatch Advantage, because the Father
 ' speaks at large, *ideo Christi, quia etiamsi latenter,*
 ' *jam tamen Christiani*. That the *Patriarchs* might
 ' therefore not amiss be call'd *Anointed*, because
 ' they

' they were even then Christians, tho' veil'd. Let
 ' him look before that, and he shall find him ex-
 ' pounding it in a straiter Sense, *Unde ergo illi jam*
 ' *tunc Christi appellabantur ? Nam Prophetas illos fuisse*
 ' *legimus.* Why were the Patriarchs then call'd
 ' Anointed ? Because (as we read) they were
 ' Prophets. And before that (as the first Sense)
 ' speaking of the special Anointing, he makes the same
 ' to begin, and rest only in Kings ; *Quod à Saule*
 ' *cepit, cui David successit in Regno, atq; inde cæteri &*
 ' *Reges Judæ, & Reges Israel, continuatione Sacratæ,*
 ' *consuetudinis ungebantur.* Which Name Anointed,
 ' began in Saul, whom David succeeded in the
 ' Kingdom ; and thence was the Sacred Rite con-
 ' tinu'd to the several Kings of Israel and Judah.
 ' ——— St. Jerome vindicates this place of the
 ' Psalm justly, against certain Jewish Doctors, who,
 ' in hatred to Jesus Christ our Lord, the true Mes-
 ' siah, perversly seem'd to argue hence, That none
 ' were to be call'd *Christ's Anointed*, that were not
 ' Anointed with the Regal Unguent. Whereupon he
 ' infers, *Ecce ante Legem Patriarchæ non uncti Regali*
 ' *Unguento Christi dicuntur.* Behold, before the Law,
 ' the Patriarchs are call'd Anointed, which were
 ' not Anointed with the Regal Unction. And that
 ' he means materially, and even that intimates
 ' that Kings, which (since the Law) are not A-
 ' nointed so materially, and so ritually, are, never-
 ' theless, virtually, and divinely God's Anointed.
 ' Further, least any should imagine, that he should
 ' exempt Kings from being specially understood in
 ' this place, he else-where applies it to them alone.
 ' As commenting upon *Isai. 15. 1.* where God calls
 ' King Cyrus his Anointed ; and that according to
 ' the manner of the Hebrews, whose Regal En-
 ' sign was Anointing : *Unde & Saul Christus Domini*
 ' *dicitur, & in Psalmis legimus, nolite tangere Chri-*
 ' *stos meos :* Whereupon (says the Father) Saul is
 ' call'd

call'd the Lord's Anointed; and likewise, we read in the Psalms, *Touch not mine Anointed*: Revindication of Psal. 105. ver. 15. p. 11, 12. How evident would, I say, the Divine Origine of Monarchy or Kingship appear, and how readily would it be subscrib'd unto, and embrac'd, had we to do with Christians, who allow the Scriptures to be the Oracles of God; but alas, we have in this Point, a Contest with Republican Atheists, under the Masquerade of Saints and Christians; who, under the Rose, make a Mock at the Bible, and give more Credit to Aristotle's Politicks, and have a greater Veneration for him than for Moses, and for Hobb's Leviathan than for St. Paul's Epistles; and therefore, setting aside the History of the Creation, and the Propagation of Mankind, they write as if they were ignorant of the Original of the World, as if Mankind first sprung out of the Mud and Slime of the Earth, and write like meer Pagans or Infidels, looking upon the Divine Oracles, the Antientest History or Book in the World, by many Ages, as an old Almanack, out of Date, and altogether useless and improper for their great Work of new modelling and debauching the World. And thus, in downright Opposition and Contradiction to the History of the Creation, as if they never heard or at least did not give the least Credit to it, no more than to the History of the seven Champions, or Guy of Warwick, would make the World believe that Anarchy was before a regulated Government, &c. But to proceed to allege some other Scriptures: The Holy Scriptures then teach us in general, That all rightful Kings whatever, or wherever, in or out of the Church, are set up by, and derive their Authority from God, Pagans, or Jews, or Christians. We read of Pharoah King of Egypt, that of him God said, Exod. 9. 7. *I have raised thee up.* Elisha from God design'd, anointed, and constituted Hazael King of Syria, 2 King 8. 13. Here you see that the Kings of A-

‘gypt and Syria, are no less of God’s making than the Kings of Israel. Are not Pharoah, Abimelech, Hiram, Hazal, Hadad, no less honoured with the Compellation of Kings, than David, Saul, or Ezekiah? Be what they will, God’s Creatures they are, and of his making only. Jer. 29. 9. God doth honour Nebuchadnezzar, by naming him his Servant, his Servant, conceive it *καὶ ἑξουσίαν* by way of excellency, the same Compellation it is, which God giveth to David, a King according to his own Heart. Nebuchadnezzar the King of Babylon my Servant. If what we have said cannot suffice, let them turn over to Isa. 45. 1, 2. Thus saith the Lord to his anointed, to Cyrus, &c. a Proof able enough to stop the Devils Mouth [who perhaps, without an Hyperbole, may be suppos’d modester than a Canne, Spittlehouse, or a Milton, who made not the least word of a Reply to any of the three Texts our Saviour alleged against him.]

‘ Again, we are told in the *Book of God*, that there is no Kingdom but of his giving, no Kings but of his making, no King unking’d but by his doing. [If this doth not prove Monarchy to be of divine Original, and not from Man, and that this Form of Government is most pleasing unto him, and because we read of no other Form of Government in all the Scriptures, ordained or approv’d by God, that it biddeth fair for the only *Form of Government agreeable* to his Will, because most conformable to the divine Government it self over Heaven and Earth, then I think there’s no such thing as *Proof and Demonstration* in the World.] See Esdr. 12. 2 Chron. 36. 22, 23. Comp. with Isa. 44. 28. 45. 13. consult particularly, Dan. 2. 19, 20, 21. and Daniel will teach them, in the Judgment of God, that to give and remove Kings and Kingdoms is the sole and proper peculiar Work of God. [And for Man to attempt any thing of this Nature against their law-ful

ful Prince, is to *wrest* God's *work* out of his own Hands, literally to *rebel* against or to *Apostatize* from God, to *invade* and *usurp* his *Prerogative*, and for any who profess *Christianity* to do so, is to be formal *Antichrists*, as shall be shewn afterwards.] ' When God had *revealed* to *Daniel Nebuchadnezzar's* Dream with the Interpretation of it, he thanketh God and saith, *v. 20. Blessed be the name of God for ever and ever*, for Wisdom and Might are his, *ver. 21. And he changeth the Times and the Seasons, he removeth Kings, and setteth up Kings. Again. v. 37. He saith, thou, O King, art King of Kings, for the God of Heaven hath given thee 2 Kingdom, Power, Strength and Glory, v. 20, 21. He ascribeth the setting up and removing of Kings no less to God, than Wisdom infinite and Omnipotency which are divine Attributes incommunicable.— View the fourth Chapter of Daniel's Prophecy and there you will find it in four squar'd Letters; Nebuchadnezzar for a time is unking'd, now I pray you? by the Watcher, by the holy one, one sent by him from Heaven, commanded by him to hew down the Tree, to cut off his Branches, shake off his Leaves, scatter his fruit, *v. 13, 14. And to what purpose is this And to what purpose is this? That Nebuchadnezzar and all living may know, that the most high ruleth in the Kingdom of Men, and giveth it to whomsoever he will, and setteth up over it the basest of Men, v. 17. &c. consult the whole Chapter. The same Truth is delivered us again, Dan. 5. 5. &c. particularly, v. 18. O thou King the most high God gave Nebuchadnezzar thy Father a Kingdom, and Majesty, and Glory, and Honour. What more can any conceive in a King than is here expressed? And for the Majesty he gave him, &c. v. 19. mark it well, it is not said that the People [any Mortals under Heaven] gave it, &c.**

' If any will be pleased to consider seriously Daniel's
 ' Prophecies, what are they but Predictions that all Em-
 ' pires, Kingdoms, Majesty, Royalty and Sovereignty
 ' are of God's immediate Donation. They are not dis-
 posed of by the composed Contract of Men but by
 the immediate hand and Work of God see that Ad-
 mirable learned Book call'd *Sacrosancta regum Ma-*
jestas, printed at Oxford 1644. Chap. 4. By what
 hath been hitherto said, it's apparent that *Monarchy*
 derives its *Original* solely from God, that there are
 no Footsteps of any other *Forms* of Government ap-
 pointed by him over Men, that in *Fact* he set up
Monarchs or *Kings* not only over his own peculiar
 People and Church, but even over the *Gentiles* them-
 selves ; to what has been said as to my first point ; I
 shall now take leave to add, that God himself pro-
 mised unto *Abraham*, the Head or Founder of the *Israe-*
litical Nation in particular, and the Father of the Faith-
 ful, both in the *Jewish* and *Christian* Church, as a
 grand and special Blessing and Honour, that *Kings* should
 come out of his Loyns, and I will make thee exceed-
 ing fruitful, and I will make Nations of thee, and Kings
 shall come out of thee, Gen. 17. 6. ——— as for Sarah
 thy Wife, &c. I will bless her ——— she shall be a Mo-
 ther of Nations, Kings of People shall be of her. And
 this Promise was literally and speedily in a considera-
 ble measure made good in the next Generation by *E-*
sau, as we may read, by a numerous Posterity, whereof
 a great many were Dukes and Kings, enumerated, Gen.
 43. and afterwards in the Posterity of *Jacob*, as we
 have seen already, particularly when they were fix'd
 in the promised Land of *Canaan*, where God himself,
 at the untimely and importunate Request of the *Is-*
raelites, chose for them their first King *Saul*, and after
 his rejection translated the Diadem to the Tribe of *Ju-*
dah, in pursuance and for the Completion of the Pro-
 phetical Benediction of *Jacob*. But as a farther Illu-
 stration and proof I shall produce some more Scrip-
 tures,

tures, particularly such as ascribe all Acts essentially constitutive of Kings immediately to God. In one full word, the making of a King is given to God. 1 K.

Sacrof Reg.
Maj. C. 4.

3. 7. And thou, O Lord my God, hast made thy Servant King instead of David my Father. The providing of a King is given to God, 1 Sam. 16. 1. I have provided me a King. The King, in a proper and peculiar way, is called God's King, Psal. 18. 50. Great deliverance giveth he to his King. God exalteth them, Psal. 89. 19. I have exalted one chosen out of the People. Not the People but God findeth Kings out. *ibid.* v. 20. I have found David my Servant. Neither Priest, nor Prophet, nor People really anoint Kings, but God anointeth them, *ibid.* v. 10. with my holy Oyl have I anointed him. That we may not conceive them to have their Prerogative from Pope or People, Priest or Prophet, not they but God adopteth them, *ibid.* v. 27. I will make him my first-born, that he may cry unto him, thou art my Father, my God, v. 26. To shew their nearer and straiter Alliance, they are taken in *Societatem nominis, numinis, & potestatis*, into a Communion of his Majesty, his Name, and Power; it is said, Psal. 28. 6. I have said ye are Gods. To shew their Generation, their Procreation, their Derivation, there is a *Dixi* to this too, I have said ye are all of you the Children of the most High, not *terræ filii*, *Cadmus* Off-spring, sprang out of the Earth. Kings then are not made, provided, chosen, found, exalted, anointed, adopted, by Saints, by People, by Presbyters, by any diffusive, collective, representative, virtual Body of the Community, but by and of God alone: for their Power, their Sovereignty, they are *Dii Elohim*; the manner of Propagation, Derivation, Communication, is by Filiation or Adoption, they are *filii excelsi*, the Sons of the most High, and for eminency above all, they are the

First-

' *First born* ; this is the Language of *Canaan* : it is
 ' the Language of *Ashdod* to say, that the King is
 ' *Minor Univerfis, Singulis major, &c.* Another Ar-
 gument I shall insert from the said Learned Writer
 (never, that I can hear of, so much as attempted to
 be answer'd in those *Hellish days*, nor never I am
 perswaded can, by All the *Antimonarchists* in the
 World, whether *Papists, Presbyterians, Anabaptists* or
Atheists, as long as the World stands) to prove, That
 ' *Sovereignty* in a King is immediately from God,
 ' and not from the *Diffusive, Collective, Representative*
 ' or *Virtual Body* of the Community, is, that *All Royal*
 ' *Ensigns* and *Acts* of Kings are ascribed to God. If
 ' Kings were the Derivatives of the People and
 ' Community, in whom is that *fancied Underived Ma-*
 ' *jesty* ? how comes it to pass, that the Holy Spirit
 ' hath not in any place or syllable of Scripture in-
 ' timated it ? And how cometh it to pass, that in
 ' such a particular way and enumeration all are
 ' given to God ? (1) *Their Crown is of God*, by put-
 ' ting it on their Head, *Is. 62. 3. The Royal Dia-*
 ' *dem is in the hand of the Lord, Ps. 21. 3. Thou put-*
 ' *test a Crown of pure Gold upon his Head.* ———
 ' (2) *Their Sword is God's* ; and he girdeth them
 ' with it. *David* professeth so much, *Psal. 18. 39.*
 ' *For thou hast girded me with strength unto the battel.*
 ' See *Judg. 7. 17.* (3) *Their Sceptre is the Sceptre of*
 ' *God, Exod. 4. 20. and 17. 9.* ——— (4) *Their Judg-*
 ' *ment is the Judgment of the Lord, 2 Chron. 19. 6.*
 ' (5) *Their Throne is the Throne of God,*
 Sacros. Reg. ' 1 Chron. 19. 21. A parallel place to
 Maj. c. 4. which is that of the Queen of *Sheba* to
 King *Solomon*, *Blessed be the Lord thy God, which de-*
lighteth in thee, to set thee on his Throne to be King for
the Lord thy God ; because thy God loved Israel, to esta-
blish Them for ever, therefore made He thee King over
them, to do Judgment and Justice, 2 Chr. 9. 9. A most
 Pious as well as True Expression of this Magnificent
 Queen

Queen (in all probability a Jewish Profelyte) as full of Divine Sentences as Words, praising God the Original of all Power and Authority (which our *Prophane Atheists* and *Diabolical Sectaries* have been Raking into the Bottom of Hell for; and pass by the Divine Oracles as mere Dreams and Figments, or at best the *Dungbills* of the *filthy Rabble*) for making choice of so accomplisht a Person, to represent his Divine Majesty upon His own *Visible Throne*, asserting the *Thrones* of the *World* to be God's *Thrones*, and Kings to be the *Visible* Representatives and *Shechinahs* of the *Invisible* God, and to act for God and in his stead; and this because God loved *Israel*, his *Peculium*, his *Church*, the Type of the *Christian Church*, which shall endure to the end of the *World*, and shall never, in consequence of his Covenant with *Abraham*, renewed to *David*, want a Race of Kings to sit upon the Throne of *David*, God's own Throne, so long as the *Sun and Moon* endureth, as He promised to *David* His Anointed, whose Successors All *Christian Kings* are; of which more afterwards.

I might, from the same Reverend and Learned Writer, insert a great many more *Texts*, and strenuous *Deductions* from them ready done to my Hand, which to adventure to new model from such a Hand, would be *Immodesty* in any Person that hath perused that Author; tho' the Collection of the *Texts* themselves is a business of no great labour, to any that would give himself a little pains. Therefore to avoid prolixity, I refer my Reader, who is not satisfied with this Taste, to a more Plentiful Banquet from the Book it self. I shall only beg the Liberty to make an Inference or two from the fore-cited *Texts*, and so pass on to some other Topicks. My First is this, That *Temporal* or *Worldly Monarchy* is a Form of Government so far from being *Destructive*, or *Odious*, or *Evil* in it self, or *Disagreeable* unto God, or even *Nature*, that God Almighty, in his *Infinite Wisdom* hath made Choice of it

* Whereas it was objected in the late Oliverian Usurpation by those who defended the Lawfulness of subscribing to the then Engagement: ' [It is not the Title or Form of Go-

* exclusive of All other Forms, as the Instrument or Medium of his Providential Government of the World.

vernment, but the Place, the Power or Authority of Governing, which is God's Ordinance, and I am subject to: Those are of Man, This is of Divine Institution] I find this Answer return'd by the Cheshire and Lancashire Ministers. ' You cannot distinguish or take in sunder these, The Title, Form and Power, or Authority of Government: if this be in being, it must have a Form: if it be God's Ordinance, the Form of it is so: if it be God's Institution, it hath a Title or Right from God. If I be subject to the Power, I am subject to the Form; for this, *Dat esse & operari*; If I obey of Duty to it, I obey upon the ground of its Title or Right to Rule: for a Duty to a Person, and a Right to that Duty, infallibly do infer each other. That Command which is without Title or Authority, is an Act of mere Will and Force, and cannot be Authoritative at all, or an efflux of a Divine Institution. An Ordinary or strange Man's word, who is not a Husband or a Master, — is of no Marital or Magisterial Authority to a Wife or Servant. As an Image carved and set out with a Divine Title, is indeed no God, but a Nullity: so a Person furnished with Strength, and sending out Edicts without a Calling or Title to Rule, is a mere Idol, and nothing as unto Magistracy. There are false Earthly Gods as well as Heavenly: Those are forbidden by the Fifth, as These are by the First Commandment, &c. Appendix to the Plea for Non-scribers, p. 36.

And as He vouchsafes to make use of Means for this Great End, the Establishing of Order, and the Procuring the Publick Good of Mankind, by encouraging Vertue, and discountenancing Vice; so He hath all along in all the Ages of the World, made choice of Single Persons for His Representatives and Vicegerents, not of the Multitude, the Rabble, in the Distinct Nations and Kingdoms of the Earth. All other Forms being mere Excrescences, Human or rather Diabolical Inventions, Anomalous, Heterogeneous, Deviations from, Contrary and Opposite unto the Model Himself hath Ordained, Instituted and given unto us; No Footsteps of them in Scripture or Nature, therefore Antiscriptural, Unnatural, not bearing any Analogy with God's Government in Heaven and Earth. He is in strict Sense
and

and Propriety the Sole Monarch of Heaven and Earth, both as the *Archetype*, according to which the *Visible External Government* of the *World* ought to be Modelled. He is the *Fountain* or *Source*, the *Original Efficient Cause* of all *Lawful Power* and *Authority*, by which this *Lower World* ought to be Governed, and to which alone He hath promised and engaged His *Blessing*, and *Gracious Concurrence*.

The *Second Inference* I shall make from the *Foregoing Texts* is this, That as God in his good *Pleasure*, and out of his abundant *Favour* in particular to *Abraham*, did *Covenant* with him that he should be a *Father of many Nations*, and (as the *Glory* hereof) *Kings* should come of him (and as the *Top* of all is, the *Perpetuity* of this *Covenant*) Moreover I will establish this my *Covenant* between me and thee, and thy *Seed* after thee in their *Generations* for an *everlasting Covenant*, Gen. xvii. that is, that the *Kings* of the *Gentiles*, as his *Adopted Seed*, should administer the *Power* of his *Throne* so long as the *Sun* should endure, (*Weldon's Original of Dominion*, Ch. vi.) which we have seen verified in his *Natural Posterity* in the *Jewish Church*, and for many *Ages* in the *Christian Church*, till this very day ; so All that call themselves *Christians* are under the *Strictest Literal Obligations* to believe *Monarchy* is God's own *Institution*, so the most *Beneficial* as well as the most *Perfect* and *Compleat Form* of *Government* ; most worthy of its *Author*, and peculiarly *Adapted* by his *Infinite Wisdom* to his *Providential Government*, and *Administration* of the *World*. The most *Beneficial*, because contriv'd for the *Universal Good* of the *World*, and an *Emanation* from his *Goodness* and *Bounty*, as well as a *Ray* of his *Essential Majesty* ; and because whatever *Blessings*, *Benefits*, *Advantages*, *Privileges* can beconceiv'd to flow from *Order* or *Government* in this *World*, God himself hath *Annexed* and *Appropriated* to this His own *Institution*. To this purpose, observe what God saith

by the Prophet *Ezech. 16. 13.* unto *Jerusalem*, Thus was thou decked with Gold and Silver, and thy Raiment was of fine Linen, and Silk and brodered work, thou didst eat fine Flower, and Honey, and Oyl, and thou wast exceeding beautiful, and thou didst prosper into a Kingdom: as the highest Dignity and Elevation, the most happy State a People could arrive at of Outward Prosperity in this World. So in *Jeremy, Ch. 17. 24, 25.* God promisetht the *Jews*, as a Reward of their Obedience, *If ye diligently hearken unto me, &c. Then shall these enter into thy Gates. Kings and Princes sitting upon the Throne of David, riding in Chariots and on Horses, &c.* As much as to say, You shall be a happy and a Prosperous People; all things shall go well with you, Peace, and Plenty, and Justice, &c. shall flourish among you. Again we may observe, that *Kings* are call'd the *Lights* of their *Israel*, *2 Sam. 21. 17.* The *Breath* of their *Peoples Nostrils*; and the *Suns* of their *Kingdoms*, under whose *Shadow* the *People flourish*, live comfortably and safely, *Lam. 4. 20.*

If then *Kings*, by the *Institution* of God, were designed as *Blessings* to *Mankind*, for the *Comfort*, *Support*, *Honour* and *Establishment* of *Nations*; then the *Want* of Them is a *Judgment*, *Misery*, *Curse* and *Infelicity*, and must be the cause of *Confusion*, *Destruction* and *Ruine* to a *Nation* or *Kingdom*, as the *Holy Scriptures* inform us. As it is said *Judges 17. 6.* *In those days there was no King in Israel, but ev'ry man did that which was right in his own eyes*; where, by the way, we may observe, that the *Judges* exercised *Regal Authority*, and are here stiled *Kings*; and that amongst the *Israelites* the *People of God*, He never establish'd any *Government* but *Monarchical*, or by *Single Persons*. See *Judg. 18. 1.* and *19. 1.* and *21. 25.* Now what were those *Evils* that were then comby the *People*, that the *Author* of this Book animadverts upon, when he saith, *Ev'ry man did that which was right in his own eyes.* Why there were

Bur-

Burglary, Felony, Sacrilege, Riots, Rapes, Ch. 18. Ch. 19.
 Adultery, Murder, Civil-war, a great deal Ch. 20. Ch. 21.
 of Bloodshed, Firing Cities, &c. Spiriting of
 Women, enforc'd and Unlawful Marriages, Idolatry,
 Ch. 2. v. 17, 18. all these things constantly hapned
 in the *Interregnums*, or Intervals between the Decease
 of one Judge, and God's Raising up another, in an
 Extraordinary Manner; where we must note likewise,
 that in *Second Chapter*, we have mention of *Two sorts*
 of Judges, Ordinary and Extraordinary. That the Or-
 dinary are intimated in Ver. 17. of whom it is ex-
 pressly said, *The People did not hearken unto them*, but
 they went a whoring after other Gods; These were the
 Sanhedrin, the Princes of the Twelve Tribes, the Fa-
 thers or Heads of Families. But the Judges mention'd
 Ver. 18, 19. were the Judges Extraordinary raised up
 by God, Othniel, Ehud, &c. of whom 'tis said, *And*
when the Lord raised them up Judges, then
the Lord was with the Judge, and deliver'd Sacros. Reg.
them out of the hand of their enemies all the Maj. c. 14.
days of the Judges, &c. But I have not taken no-
 tice of *All the Evils* practis'd in these days of Dis-
 order and Confusion, in the Want of a King, amongst
 the Israelites the People of God, there was another
 Evil, and that no less than any of the foremention'd,
 and that was a Schismatical Separation from the Pub-
 lick Worship of God, from the True Church, setting up
 Altar against Altar, Priests — against Priests. For 'tis
 said, *The Man Micah had an House of gods, and made*
an Ephod and Teraphim, and consecrated one of his Sons,
who became a Priest — and if we will but take in
what was said of him in the preceding Verse, That
he had before this, 'A Graven and a Dr. Billy's Ser-
' Molten Image by him for the said House mon on Judges
' (which according to Grotius was an 17. 6. shewing
' Altar, with other the Utensils there- the mischiefs of
' unto belonging) we have then all the Anarchy, p. 6.
' Prime and Chief Furniture of the Tabernacle, that
' was

‘ was by God Himself appointed for the Service thereof. Now all these Circumstances of *Ephod*, *Teraphim*, *Altar*, and at length getting a *Levite* to be his *Priest*, make it probable that this *Micah* was no *Idolater*, but a *Worshipper* of the God, tho’ in a way of *Separation* from the *Publick Ministry*, and *Place of Worship*. In short (saith that Reverend, Learned and Worthy Author) ‘ *Will-worship*, ἐδολοθρησκεία, a *Self-pleasing Devotion*, a *Separate House*, a *Separate Priest* (howbeit of the same God) from the Regular National Establishment. A thing very pleasing to Man! and so pleasing, that if left unto himself, because there is no King to restrain him, every Man will think himself as good as *Micah*, and therefore do whatsoever shall seem right in his own eyes. Thus it’s said of *Gideon*, Ch. 8. 27. of Judges, *He made him an Ephod*, and put it in his City (even in *Ophra*) and

‘ All Israel went thither a whoring after it.
P. 9. ‘ Now the *Ephod* — was one of the Garments that God had appointed for his own Priests, and his making an *Ephod*, denotes that He was resolv’d to turn his Back upon the *Tabernacle*, and to have a Priest and an House of his own; which was no sooner effected, but (as if they were as naturally given to Faction as to Lust) all the lascivious *Satyrs*, both He’s and She’s of the City and the Country round about, went a whoring to it; but this (as it there follows) became a snare (an evil) to *Gideon* and to his House, and was as some conceive, the Provoking Cause why God suffered the Sons of the said *Gideon* to be slain in the same City, where his *Ephod* had its entertainment. To these Texts may be ad-

P. 23. ded that of *Hosea* 3. v. 4. For the Children of Israel shall abide many days without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without a Teraphim. As much to say, Israel shall cease to be God’s People,

People, and God to be their God: Ch. I. v. 9. that is, should have no *Visible Representatives* of God's Presence among them, or *Symbols* of his Providence over them, either as a *Nation, Kingdom, or Church*, neither *King* nor *Priest*, implying one to be inconsistent without the other: No *Government*, no *Religion*, no *Kingdom* on Earth, no *Kingdom* in Heaven. All should run into the utmost Confusion and Disorder; they should be utterly forsaken by God, and left to their own *Unbridled Lusts* and *Imaginations*: and was it not so amongst us for many years during the *Long Rebellion*, from *Forty one* till *Sixty*; We had neither *King* nor *Priest*, we had only the *Basest* of the People set over us, at best *Rebels, Traytors*, and *Time-serving Schismatics*, and all the old *Heresies* reviv'd amongst us, with a *Superfetation*. Consult *Jer. 22. v. 3. to v. 13. Hos. 13. 11. Mich. 4. 9. Amos 1. 13, 14, 15. Zech. 9. 5.* If then the *having Kings* be a *Blessing*, and the *want* of them, or *taking them away* a *Curse* and argument of the *Divine Displeasure*, nay, if the *Promise* of *Kings* under the *Gospel Dispensation* be a *Blessing*, as shall be prov'd, is it not an infallible Sign of *Spiritual Infatuation*, and a *Diabolical Impulse* to call the *Kingly Office* or *Monarchy* a *Plague*, and a *Judgment*; and *Blasphemy* to ascribe it to *Satan*, the *Dragon*, the *Beast*, *Antichrist*, as the *Author* or *Inventor* of it: Nay, what is it to ascribe the *Works* of *God* to the *Devil*? This I leave to the *Conscience* of any *Sober* and *Sincere Christian* that fears *God*, and honours his *Holy written Word* to consider. But since we are considering the *Benefits* and *Blessings* of *Having Kings*, we ought not to forget *This* amongst the rest:

That *Kings*, even under the *Jewish Oeconomy*, were the *glorious* and *blessed Reformers* and *Promoters* of *God's Worship* and *Religion*, and the *Suppressors* of *Idolatry*, as the *Books* of *Kings, Chronicles, Ezra, Esther, Nehemiah, Daniel*, the *Psalms, Proverbs*, testify, nay we

may observe from the Covenant God made with David, 2 Sam. 7. v. 16. wherein he promis'd him, that his House and Kingdom should be established for ever, and his Throne should be established for ever; Comp. with Psalm 89. that the Ground for, and the End of this Covenant was for the sake of the Church, that Kings might be her nursing Fathers, and Queens her nursing Mothers even so long as the Sun and Moon endureth, even to the end of the World, till time shall be no more, and hence it follows that Kings are prophesied of, and foretold, to be the chief Patrons, Foster-Fathers, Promoters, Propagators, Propugners, and Reformers of Religion, the true Faith, God's Church and Worship under the Gospel. See Ps. 72. 10. 11. The Kings of Tarshish and of the Isles shall bring Presents, the Kings of Sheba and Seba shall offer Gifts. Yea all Kings shall fall down before him: All Nations shall serve him, Psal. 138. 45. All the Kings of the Earth shall praise thee, O Lord, when they hear the words of thy Mouth. Yea they shall sing in the ways of the Lord, for great is the Glory of the Lord. Psal. 148. 11. Praise ye the Lord, &c. Kings of the Earth and all People, Princes and all Judges of the Earth. 'Twas for the sake of his Church and chosen that God raised up Cyrus, Thus saith the Lord to his Anointed to Cyrus, whose right hand I have holden, &c. I will go before thee, &c. and I will give thee the Treasures of Darknes, &c. For Jacob my Servant's sake, and Israel mine Elect—I have even called thee by thy name, &c. I girded thee, though thou hast not known me. Isa. 45. 1. to the 5. He is my Shepherd (saith God) and shall perform all my pleasure, even saying to Jerusalem thou shalt be built, and to the Temple, thy Foundation shall be laid, Chap. 44. v. 28. then Ch. 49. 7. Kings shall see and arise, Princes also shall worship and v. 23. Kings shall be thy nursing Fathers, and their Queens thy nursing-Mothers, they shall bow down to thee with their Face towards the Earth, and lick up the Dust of thy Feet. And Chap. 52. v. 15. So shall he sprinkle many

many Nations, the Kings shall shut their Mouths at him, for that which had not been told them shall they see, and that which they had not heard shall they consider. So Ch. 60. v. 3. And the Gentiles shall come to thy Light, and Kings to the Brightness of thy Rising. v. 10. and the Sons of Strangers shall build up thy Walls, and their Kings shall minister unto thee, &c. Chap. 62. And the Gentiles shall see thy Righteousness, and all Kings thy Glory. And if we consult the New-Testament, we shall find the Apostle St. Paul, exhorting the Primitive Christians in an especial manner, and as their bounden Duty, 1 Tim. 1. and a good and acceptable Service unto God our Saviour, [Jesus Christ, God-man, now the immediate fountain of all rightful Authority, v. 3.] that Supplications, Prayers, Intercessions and giving thanks—be made for Kings. [His Vicegerents, who receive their authority from him, tho Infidels at that time and Persecutors] that they might lead a quiet and peaceable Life [in performing with Liberty] all Actions of Godliness, and honesty towards Men, [because v. 2, 3. by discharging such a Duty towards them, and exerting so much Charity, so contrary to Flesh and Blood, corrupt Nature, it might please God, in whose Hands are the Hearts of Kings, and who turneth them, and disposeth them, as it seemeth best to his Godly Wisdom, so to dispose and govern their Hearts, that, of Persecutors, they may become Friends and Patrons of Christians, and of Infidels, Believers because our blessed Lord would have all men to be saved v. 4. [as appears by his publishing and exposing to all Mankind, all Nations and Languages, the means of Salvation, by commanding his Stewards and Ministers to endeavour the Conversion of all [even of Kings themselves] and to pray for them amongst themselves] and come to the knowledge of the Truth [the Gospel.] So Tit. 3. 1. See 1 Pet. 2. 13. Submit your selves to every Ordinance of Man for the Lord's sake, [who

Oxf. Annotat.
on the Place.

[who commands your Obedience] *whether it be to the King as supream, &c. Fear God, Honour the King,* [which Fear is very well exprest by honouring the King as God's Deputy, and deriving his Authority and Majesty from God by Christ, whether a good or a bad King, an Infidel or Christian, yet acting for Christ and serving the ends of his Providence, notwithstanding in his *Mediatorial Kingdom*. The ready Obedience, and sincere Submission, and fidelity of Christians, to their *rightful Princes*, being the properest means to prevail upon their Affections and Understandings, both in order to their Conversion. Again *Revelat. 11.15.* It's said the *seventh Angel sounded* and there were great voices in Heaven, saying the *Kingdoms of this World*, [and the Kings thereof, implied in the Word Kingdom] are become the *Kingdoms of our Lord* and of his Christ, that is, by receiving the Gospel by being Converts to Christianity, as we find in the foregoing Chapter, v. 24. *And the Nations of them which are saved shall walk in the Light of it, and the Kings of the Earth do bring their Honour and Glory to it.* [His anointed King of Kings and Lord of Lords] and he shall reign for ever and ever, [over Kings and People in this World, till the Day of Judgment; and over and with Saints and Angels, in the World to come to all Eternity, for the Saints themselves shall be Kings too in the next World, they shall have their Crowns too, and Reign for ever and ever, *Rev. 22. 5.*

But to return, and to give a full Account of the divine Original of Civil Monarchy (the Envy of the Devil, the Object of his Malice chiefly as flowing from God-man, the Antipathy unto and irreconcilable Aversion for which, the true mark and Characteristick of all His,) as far as my present Design will permit. Out of the Holy Scriptures, in the former Collection, I made choice of such which are the least contestable, most positive and literal, and chiefly relating

to *Facts*: but now I shall produce some others, which tho' to *unprejudiced* and disinterested Persons may appear sufficiently clear and *manifest*, as not at the first view, yet in *Deduction*, I hope, may stop the Mouths of even the most *malicious* and *self-designing*, if not *absolute* and *point-blank* *Atheists*. And here I must run back even to the *Creation*, and take my *beginning* thence, and so fetch the *Original* of *Monarchy* from the *Original* of *Dominion* it self, (the *Holy Scriptures* affording us no other *Form* of *Dominion* but *Monarchical*.)

The First Text then is from Gen. i. 26. *And God [Elohim] said, Let us make Man in our Image, after our Likeness, and let them have Dominion, &c.* Now *Elohim* is one of the Ten Names of God, and used above Thirty times in the *History* of the *Creation* in this Chapter, His *Judiciary Name* of *managing* and *preserving* by *Justice* and *Judgment*, that *World* which under that Name he created, and as his Creature *hath Right* to *Govern*. It's deriv'd from *El* or *Eloah*, which signifies *strong* or *Powerful*; and so God having created Man in his own *Image*, to *Resemble* and *Represents* the *Substance* and *Original*, and made him as it were an *Epitome* of the *Divine Nature* or *Being*, and *Attributes*; and to *Render* this *Image* or *Representation* the more *visible*, *notorious* and *Obvious* to all *Creatures* whether *Rational* or *Irrational*, and to *Appear* as a *God* upon *Earth*, as soon as he had created *Man*, He *stamp'd* upon him the *Impress* of that most *illustrious Attribute*, his *Power*, *Sovereignty* or *Dominion*, *Vejerdu*, and let them have *Dominion*, from *Rada*, which with *Dominari* to *bear Rule*, signifies also *accipere idque ab alto*, to *receive*, and to *receive* from *above*; intimating that in *Man*, there's so such thing as *self-originated Power*, unless we will suppose him to have his *Origine* from himself *alone*, and not from a *Superiour* and *Pre-existent Cause*, Weldon's Orig. of Dom. c. 1. Ibid.

Cause, and so to be Really and literally God, and that he can have no *rightful* Power, but by the free and *express* Donation of him who created and formed him, from *Elohim*, whom he Represents ; No Right or Power over any thing, *Birds, Beasts, Fishes*, no not to Food or Raiment, but only by his Bounty. Here then we have the Origination of all *earthly Dominion* ; it's only from God, and not from the People, as some ignorant Pagans, groping in the Dark, have asserted, and from them our *inspir'd* and *Illuminated-Demagogue-Sectaries*, and whether they or *Moses*, or the Spirit of God by him, be most to be credited in this Matter ? (for the whole Controversie, lies between God and the People forsooth) let any that's Religious and fears God, and honours the *inspir'd* Oracles judge. Hence likewise we see that the Image or Resemblance of God's Sovereignty Dominion, and most glorious Prerogative was vested in One, as the *supream* Creator and Lord of all things and beings, both in Heaven and Earth, One : So the Image representative, or resemblance but One, the Father, the Root of all Mankind but One, and if Adam had not forfeited his integrity, his innocency in Paradise, but persever'd in that State he was created in, in all probability he had continu'd the sole Monarch and *supream* earthly Lord of all his Posterity. But One God, but one King. And as he was a publick Person, and representative of all Mankind, so to every Man was imparted a respective Portion of the Image of God, of Dominion, of Sovereignty suitable to his State or Station and Quality, in the Order of Providence ; and so we find the Throne of God's Image is in the ruling part, whether it is placed, and so several Degrees of it or Portions. ——— ‘ In private Persons it is seated in the Regal Faculty of the Will : in the Family (consisting of divers incorporated into one Body) it is in the Master thereof : in the Kingdom (composed of many Families into One Household) it is in the King, the Representer of *Elohim*. By this Patent

tent whereby God or *Elohim* invested *Adam* with the *Dominion* or *Sovereignty* of all the *World* : He took him into the *Participation* of his own *Prerogative*, so much of it as was communicable unto, or was consistent with such a *Being* as was to live upon *Earth*, and so doing to wear his own *Title* too of *Elohim* ; this will follow, to partake of the *Power* will imply a *Communication* of *Name*, and *Title* too, or else the *Image* would be so far from being an *Image*, that it would be indifferently any thing else rather than what it should be, and why not *Adam Elohim* as well or rather than *Moses*, of *Moses* God expressly saith, thou shalt be to him [*viz. Aaron*] *Elohim* or God, *Exod.* 4. 16. If then *Adam* was the *Image* of *Elohim*, and more than that *Likeness* too, then it will follow as God is call'd *Elohim*, from his *Royal Prerogative* of *Strength*, *Power*, *Authority*, and so *King* and *Monarch* because above all, consequently *Adam* as *Elohim's Image*, *Likeness*, *Representative*, *King* and *Monarch* too, and above all *Mankind* that should grow out of him as their *Root* : and so we see *Earthly Monarchy* is the visible *Image* and *Representative* of the invisible *Monarchy* of *Elohim*, God blessed for ever, and derives solely and immediately from him.

Here then we have found the *Original Instrument*, or *Patent* for *Monarchy* or *Kingly Government* ; the *Divine Charter*, by which *Kings* hold their *Sovereign Prerogative* ; and from *Adam*, we shall see it traduc'd to his *Eldest Son* ; so far was he from losing this his *Regal Prerogative*, that God was pleas'd most graciously to enlarge it, by subjecting the *Woman* unto him, who was his *Co-partner* with him before, in the *Empire* of the *World*. *Gen.* 3. 16. It's said, He begat Children in his own *Likeness*, after his *Image*, as he was made himself in the *Image*, and after the *Likeness* of God ; as he was Invested with *Royal Prerogative* by God, so by the same

same *Patent* it was entail'd; upon his *Demise*, descended to his *Eldest Son* upon his *Death*, who was the *Heir Apparent* during his *Life*. This we find in *Gen. 4. 7.* ackcowl'dg'd by God himself, even after God had manifested his Dislike of *Cain's Offering* (as 'tis suppos'd in a visible manner.) *And unto thee shall be his Desire*, and thou shalt *Rule* over him, i. e. He shall be subject unto thee in a *double Capacity*, as to *Civil* and *Religious Concerns*, as thou shalt be his *King* and his *Priest* (in *Right* of thy *Primogeniture*) upon the *Demise* of thy *Father*, the *double Portion* of God's *Likeness*. That the *Regal* and *Sacerdotal Powers*, were the *Jura Primogenituræ*, the *Inheritance* of the *First-born*, and *United* in his *Person*, seems plainly to be ackcowl'dg'd by *Cain* himself: *ver. 14. Behold thou hast driven me this day from the Face of the Earth [or Sovereignty] and from thy Face shall I be hid [separated, or excommunicated.]*

Weldon's Orig.
of Dom. Ca. 4.
Sect. 6.

The Word is *Esathar*, a word of God's *Prerogative* or *Sovereignty*, which signifieth a *just* and total *Deprivation* of him (as with relation to the *Sacred Power* of *Kingship*, so) of both *Priesthood* and *Sanctuary*, he being now reduc'd to the *State* of a *private Person*, and therefore fear'd, that *whosoever should meet him, should kill him*. But I meet with another Text, *Chap. 5.* which very much confirms this double Notion of God's *Image*, *Regal* and *Sacerdotal Power* being the *Rights* of *Primogeniture* in the first *Ages* of the *World*, and so going by *Inheritance* or *Succession*; and by the way, proving the *Divine* and *Eternal Right* and *Preheminency* of *Monarchy* to all other *Forms*, by the brightest *Law* of *Nature*, deriving it self from the *Eternal Logos*, the *Word*, the *Wisdom*, the *Son* of *God*; (of which, more afterwards) and that is, *ver. 3. And Adam lived an Hundred Years, and begat a Son in his own Likeness, after his Image, and call'd his Name Seth, Positus, Constitutus, as appointed or set*

set in the Room of Cain, disinherited and depriv'd of the Right of Primogeniture or Succession to the Crown and Mitre, to succeed upon the Demise of Adam, there being no other rational Account to be given why the Spirit of God should so emphatically set down those Expressions of Begotten in the Likeness and Image of Adam, but what I have insisted upon. By the same Argument, it may be affirm'd likewise, that from Seth this Image and Likeness were convey'd or traduc'd in a Lineal Succession to Noah, 'till the Flood. When God Almighty, in a most dreadful and amazing manner, to take Vengeance on a desperately wicked Generation of Men, who had Apostatiz'd from his Likeness and Image, and abandon'd themselves to Idolatry and their own abominable Lusts, by destroying them with an Inundation of Waters. This is no Chimera, or meer Fancy; that Cain forfeited the Regal and Sacerdotal Power, is evident by his forfeiting the Primogeniture, that he was driven out, or excommunicated the Society of the Faithful, is matter of Fact; and thence took upon him the Likeness and Image of Satan, God's sworn Enemy and Antagonist, by setting up a false Worship, Satan's Kingdom and Synagogue, in opposition to God's Kingdom, and the One, the True Church, and so first form'd the visible Corpus Perditorum, the visible Society of Reprobates, against the Society of the Elect, the Body of Christ; and so things stood till Seth begot Issue, and began to multiply Mankind, and then the Church began to flourish again; for it's said, Then began Men to call upon the Name of the Lord; then the True Religion began to get ground, and the Church to lift up its Head, and to become more visible. Notwithstanding this, the Number of Idolaters were far the greater; as Weeds grow and multiply fastest, and the Number of the Elect, or of Professors of the True Religion, was, and will be always, fewest. Cain's more numerous Proge-
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ny, by their constant and frequent Commerce with the *Descendants* of *Seth*, poison'd them by degrees, and *insinuated* their *false* and *impious* Notions into them, and allur'd them by their *Licentiousness*, to follow their wicked Examples; and particularly, by their *inter-Marriages*; and in time, drew them off from the *True Faith* and *Worship*, to participate with them in all their *Crimes* and *Punishments* too; so that at length, the *True Worship* of God, his *Likeness* and *Image*, remain'd Inviolable, only in *Noah's Family*: and God, after his infinite Patience and Forbearance, was provok'd to cut off all the *Race* of *Mankind*, excepting Eight Persons. So that now the *Sovereign Power* and the *Priesthood*, becomes vested in one only Man again, as in the *Creation*, and the *Power of Life and Death*; particularly, by an unalterable Law, positively and expressly given to him, and those who should afterwards for ever succeed him, whoso sheddeth Man's Blood by Man [*i. e.* by the Representative of *Elohim*, by the Supreme Magistrate shall his Blood be shed] none but God and his Deputy, who acts by his Authority, and for him, hath any Right over the Life of Man; *Gen. 9. 6.* Such an *Authority*, that no meer Man ever had over his own Life, even by the *Sense* of the most *civiliz'd* and *learn'd* amongst the *Heathens*; and such an *Authority* therefore, that all *Mankind* put together, *Noble* or *Ignoble*, never could convey to a *single Person*; an unanswerable Argument against the Origination of *Civil Government*, or *Monarchy* from the *People*; and the Reason is given: for, in the *Image* of *Elohim* made he Man, *i. e.* 'That all Men whatsoever, ' (accidentally good or bad) are substantially and equally enobl'd — with the *Image* of God. And, ' according to the Communication of that *Image*, ' they have the particular Dominions, which by ' God, are dispens'd in the several Proportions ' thereof, by its different Communication. All ' Men

Men have Portions in it [according to their several States, and Conditions, and Circumstances God hath plac'd them in ;] therefore is the Life of all Men Sacred, not to be taken away, but by Him whose Image he is ; all have it not equally, for some have Dominion by it, to take away the Life of some who also have it, [but in a private and inferiour degree.] So then by a Deduction from Adam to the Flood, we shall find Ten Patriarchs exercising Monarchical Power, and whatever stir some Atheists and Republican-Sectaries (in that respect not one jot better than profess Atheists, that is, no more Christians or Reverers of God's Word) make about Patriarchical Power, they can never get off it, but they were Monarchæ as well as Patriarchæ (unless we can suppose two Fathers of the same Progeny, or two Fathers in one Family, or more as you please. If Matters of Fact related by the Spirit of God, may be thus bandied, and contested, and disputed, and question'd, then we must inevitably run into Scepticism, and turn Seekers in good earnest. But allowing Fanaticks this Privilege, those Insatiable Self-Seekers, those stigmatiz'd Monopolizers and Lovers of themselves, that is, Haters of all Mankind besides their own Dear selves ; yet Men of sobriety, modesty and sense will easily be convinc'd, that even Families were originally the Seminaries of what we call Empire, Monarchy, and that the Patriarchs, who lived to such vast Ages as 365, 595, 969 Years, might fairly be supposed to beget such numerous Off-springs, as might sufficiently entitle them Monarchs. None ever were so inad- yet as to pretend to define how many Noses go to the denominating a King. He that hath but four or five Hundred Subjects, more or less, is as true a King, as to all the Essentials to Sovereignty, as he that can command a Million ; the Extent of Territories, and Numbers of Subjects, may render him more Powerful

Weldon's Orig.
of Dem. c. 7.
§. 4. § 7. See
also §. 8.

or *Formidable* to his Neighbours, but a *lesser Prince*, in these respects, may exercise a *Power* as *uncontroulably* and *effectually* over his *Subjects*, as the greater amongst his. Therefore it's not incongruous to call the *Patriarchs Kings* and *Monarchs*, nay *nonsense* to assert otherwise ; because *necessarily* the *Reason* and circumstances of Things requiring and demanding they should be so ; because by all the *Lights* we have in this matter, and the *Faëts* related by the Spirit of God, it could not be otherwise. He that believes the *Mosaical* account of the *Creation*, must suppose that *Families* were existent before *Nations*, as much as *one Man* before *twenty*. Therefore I shall spend no more time or words about this particular, *Families* in the beginning were the *Seminaries* of *Kingdoms* or *Empires*, or *Empires* and *Kingdoms* in *Epitome* or in little. *Imperium à Deo hominibus est concessum non aliquot dies, nedum multa post secula Condito Orbe. Statim cum hominem formaret Deus, indidit semina & Potentiam productricem Imperii, producendi actualiter, cum primum materies sufficiens, i. e. Numerus & copia hominum idonea fuerit existens. Hanc materiam Imperii in hominibus, qui negare vult, sensuum testimonio non argumentorum vi convincendus est, Epstein. in Annot. ad Horn. de Civitate, L. 2. C. 1. §. 9. ver. 56.* And accordingly we find it so upon the increase of *Mankind* after the *Deluge* ; The *several Families* of *Noah's Posterity* were by a *Miracle of Providence* separated, upon the *Multiplication* of *Languages*, and by *divine Appointment* became *distinct Nations* and *Monarchies*, see *Gen. c. 11.* Nay this *Dispersion* was so great, that we read that not only the *Continent*, but the very *Isles* were possess'd by the *Posterity* of *Japhet*, in particular *Chap. 10. §.* By these were the *Isles of the Gentiles* divided in their *Lands*, every one after his *Tongue*, after their *Families* in their *Nations* ; and as there were different *Nations* and *Languages*, what should hinder but that these *Nations* became *Distinct Independent Monarchies*. For,
by

by the way, we read of no other *Forms* of Government than by *Kings*, *Single Persons*. Chap. 12. we have mention of *Pharoah* King of *Egypt*. Chap. 13. of the *Kings* of *Sodom* and *Gomorrha*, and divers other *Kings*. Chap. 14. of *Melchisedek* King of *Salem*, the famous Type of the *Kingship* and *Priesthood* of the Θεαυθγων, *Immanuel*, *God-man*. Chap. 20. of *Abimelech* King of *Gerar*, a religious and virtuous Prince, and Worshipper of the true God. Chap. 23. The *Patriarch Abraham* is call'd *Lord*, and recogniz'd as a *Mighty Prince* by the Children of *Heth*, which imports nothing less than *Kingship*, since *Kings* or *Monarchs* were so frequent in that Age. Then Chap. 34. amongst the *Posterity* of *Esau* we find a great many *Kings* and *Dukes*. So we read of *Amelek*, *Sihon* King of the *Amorites*, of the King of *Moab*, *Og* the King of *Bashan*, Numb. 22. *Balak* the King of *Moab* Ch. 23. *Joshua* Chap. 6. of the King of *Ai*, and of thirty and one more, which *Joshua* and the Children of *Israel* smote on this side *Jordan*, in their taking possession of the *promised Land*, *Josh.* 12. It would be endless to reckon up all the *Kings* we read of in the *old Testament*; that which I shall infer, is only this, that it's evident from the *old Testament*, the *ancientest Book* by far now extant in the *World*, that *Monarchy* was the *Primitive Government* establist by God himself, and pleads *Prescription* against all other *Forms*; that *Patriarchal Government*, or *Fathers* of *Families* were the first *Governours* and *Monarchs*; that *Monarchy* was convey'd all along from *Father* to *Son* till the *Universal Deluge*; that after the *Flood Colonies*, by the *Divine Disposal*, were sent forth all over the *World* with the *Patriarchs* or *Chiefs* of *Families* at the *Heads* of them: and thence, as they grew numerous, by the same *Providence* and *Appointment* too, no question, became *Independent Nations* and *Monarchies*; all those of the same *Language* uniting under the same *respective Head*. This undoubtedly was the *Work* and *Con-*

trivance of Providence ; the very Ground and Reason of the difference of Languages, to divide and separate them into distinct Nations, Countries and Kingdoms ; universal Monarchy being the most unfeasible, impracticable thing that can be imagin'd in the corrupt and degenerate State of Mankind ; and we find by History that whenever or by whomsoever it hath been attempted, the Project hath always miscarried at length, and so long as it hath lasted in the greatest Essays that have made, it hath tumbled down by its own weight.

But as to Monarchy it self, we have the whole World ; nay, I may say, the Voice of Nature attesting it from all the Ages of the World, from all the Discoveries that have been made in the East and West Indies ; we read of Kings every where, but of no other Forms of Government, that I remember, except among the Grecians and Romans ; and in these latter Ages, in some particular parts of Europe, which scarce deserve our Notice, no otherwise than other monstrous preternatural Productions. And to conclude this Paragraph, I shall only add, That as at the first, God instituted Monarchy in one Man, and so the Royalty descended from Father to Son, by the Law of Primogeniture, so after Mankind were multiplied, as far as the Divine Providence thought fit, by a vast Miracle, he multiplied likewise Languages amongst them, and severally led them out for the Peopling of the World, according to their distinct Dialects, into distinct Colonies, with their King, their Leader at the Head of them ; as the Son of Sirach saith, Eccles. 17. 17. *For in the Division of the Nations of the whole Earth, HE SET a RULER over EVERY PEOPLE ;* which plainly alludes to Moses's Song, Deut. 32. 7, 8. *Remember the Days of Old ; consider the Years of many Generations ; ask thy Father, and he will shew thee ; thy Elders, and they will thee, when the MOST HIGH DIVIDED to the Nations their Inheritance, when He separated the Sons of Adam, He set the Bounds of the People*

People, ACCORDING to the NUMBER of the CHILDREN of Israel; Comp. Gen. 10. and Gen. 49. In the former, you will find the Names of the Sons of Sem, Ham and Japhet, were Seventy; answering to the Number of Israel's Sons that went down into Egypt: and many Learn'd Authors are of Opinion, that the Number of Languages, at the Confusion of Tongues, were Seventy, and the World divided into so many Parts, into which Mankind, from the Building of Babel, were dispers'd.

The next Text I produce shall be from Job, who lived, it's thought, in the Patriarchal Age; who by many circumstances seems to have been a Patriarch King, as Job Ch. 29. 7, &c. *When I went out to the GATE thro' the City, when I prepared my SEAT in JUDGMENT, the young Men that saw me hid themselves, and the AGED AROSE, and STOOD up. The PRINCES refrained talking, and laid their hand on their mouth. The NOBLES held their peace, and their tongue cleaved to the roof of their month, &c.*—*I put on RIGHTEOUSNESS, and it clothed me; my JUDGMENT was as a Robe and a Diadem. I was Eyes to the Blind, and Feet I was to the Lamé; I was a FATHER to the Poor, and the CAUSE which I knew not, I searched out. And I BRAKE the Jaws of the wicked, and PLUCKT the SPOIL out of his Teeth, &c.*—*Unto me Men GAVE EAR, and waited, and my Speech dropped upon them.*——*I chose out their way, and sat CHIEF, and dwelt as a KING in the ARMY, &c.* And Ch. 19. v. 9. *He hath stript me of my GLORY, and taken the CROWN from my Head.* By all these He seems to be no less than a KING: And in Job 36. v. 7. 'We read (saith the Learned Author of *Sacrosanct. Reg. Majest.* ch. 2. p. 29.) with St. Jerome, (and that without wronging the Original in the Sense, *Reges collocat in Solio in perpetuum*, He places Kings in the Throne for ever; and again,

‘ Ch. 12. 18. He looseth the Bonds of Kings, and girdeth
 ‘ their Loyns with a girdle. The Result of all is this :
 ———He Maketh, Continueth, Unkingeth, &c.
id. ibid. Monarchy or Kingly Government is God’s
 own Institution, Ordinance, and not a Humane Inven-
 tion (*Humane Invention* in this Nature properly and
 strictly implying an Aberration from the Divine Law,
 Ordinance or Appointment, or Nature’s Law ; Nature
 consider’d in its Purity, and as an Impereß or Stamp
 made by God on the Hearts and Consciences of
 Men, being most consonant and agreeable to the
 εὐδοκία, the Good-will and Approbation of God.)
 And this will appear from that famous Expression of
 Wisdom in Prov. 8. 15. By me Kings Reign, utter’d by
 that Glorious Type of Christian Kings, the wisest of all
 mere Mortals ; ’tis spoken indefinitely of All Kings,
 in the Person of Wisdom it self, the λόγος, the Eter-
 nal Word, the Second Person of the Ineffable, Adorable
 Trinity. See Job. 1. 1. Heb. 1. 2. All Rightful Kings
 receive their Authority immediately from the Wis-
 dom and Eternal Word of God, from the Principle of
 Unction, God’s Christ. By Him, and None else, nei-
 ther People, nor Pope, nor Presbyter ; By me, the
 Fountain of Mercy, not by me in Anger and enraged
 as once against the Israelites, and so gave them Saul
 in my wrath, to Plague and Scourge them for their Le-
 vity, their Stiff-neckedness, and Disobedience, and
 Unsatisfiedness with their present Condition ; By me
 the First-born of God : By me, כִּי, in me as well as
 by me : Kings first in Him, and so come forth from
 him, as they that are in him. Christ in them, as His
 Deputies, Acting in his Name, and by his Authority,
 and for Him. They in Christ, as their Author and
 Authoriser ; He by their Persons, They by His Power.
Sacrosf. Reg. Maj. c. 3. p. 27. Again ; The Prefix כִּי
 signifies cum, as well as in and per, with as well as in
 and by ; and if we take it in this latter Sense, no In-
 jury will be done to the Original neither ; it will be
 no

no Impropriety, Force or Wresting, if we render the words thus, *With me Kings Reign*, as the *Ministers* of my *Providential Government* of the World; so that hence it clearly follows, that all *Rightful Monarchs* or *Kings*, deriv'd their *Power* from God by *Christ*, as the *Medium deferens*, before his *Incarnation*, which to Deny is to Rob *Christ* of his *Prerogative* and *Sovereignty*, and becomes the *Mouth* or *Pen* of a *Jew*, a *Mussulman*, a *Pagan*, an *Hobbs*, *Spinosas*, better than of One who professeth himself to be a *Christian*, a *Worshipper* of the *Holy Jesus*, and an *Honourer* of the *Divine Scriptures*.

Having hitherto insisted upon the *Authorities* of the *Old Testament*, to prove the *Original of Dominion*, and *Monarchy* in particular, to be *Divine* and God's own *Establishment*; I shall now proceed to confirm what has been asserted, by *Authorities* from the *New Testament* it self; and therein shew, that the *Gospel* and *Apostolical Writings* differ not in the least from what hath been demonstrated from the *Old*, so far from *Abolishing*, that they *corroborate* and *establish* them.

The *First* shall be that of Our *Blessed Lord* himself, who acknowledg'd *Pilate* to be a *Lawful Governor*, and consequently that *Monster* of *Mankind*, whose *Deputy* he was, the *Emperour Tiberius*. Then saith *Pilate* unto him, *Speakest thou not unto me? Knowest thou not that I have power* [ἐξουσία] [lawful power] *to Crucifie thee, and have power to Release thee?* *Jesus* answer'd, *Thou couldest have no power* [ἐξουσία] *at all against me, except it were given thee from above,* *Joh. 19. 10, 11.* Here Our *Saviour*, in expresse *Terms*, owns *Lawful Power* to have its *Origine only* from God, it could not be ἐξουσία, were it not from above, did it not proceed from *HIM* who is *Being* it self: *Tiberius* and *Pilate* could not have it otherwise, or from any but God alone; and then *implicitly Monarchy* it self is approved by *Christ*, and acknowledg'd to be

from God, and *invested* with ἐξουσία, Authority or Lawful Power by God.

Besides, when Pilate Ch. 18. v. 37. said unto him, *Art thou a King?* Jesus answered, *Thou sayest that I am a King.* He own'd it Literally, and was really so, which I think none of our *Sectaries* have the Impudence to deny: And in the foregoing Verse told Pilate, that He had a Kingdom, *My Kingdom is not of this World; If my Kingdom were of this World, &c.* but now is my Kingdom not from hence. Whatever some may have alleged as to this Text, 'tis evident that it cannot be conceived against all the Antient Prophecies of our Saviour, and the *Analogy* of Scriptures; that Christ *had no Kingdom* in this World, because in the following Verse he said himself, *That for this end that He might be a King, even in this World, He came into the World.* Then the words cannot be so understood as if they implied, 'That there are in this World Kingdoms Originally of this World: This is manifest from first Text cited on this occasion, where 'tis observable that in this World there's no Just and Legal Power of Dominion over others, the Name whereof in the New Testament, is ἐξουσία, (which One word rightly understood would put an end to this Controversy, inasmuch as the very Name tells us it's derived from him who is ὁ ὢν, viz. *Jehovah*, who is not the People) but this Power must be Originally and Alone in the Deity, &c. Thirdly, The Words themselves cannot bear out this Conclusion, That any Just Power should be Originally of this World; My Kingdom is not of this World, ἐκ κόσμου πύπτου. See *Joh. 15. 19. 1 Cor. 15. 47.* for the like Expression. No, it was from above, from the said Origine that the Emperor's Power was, So then we have seen that Christ himself own'd himself to be a King, and to have even a Temporal Kingdom, the Kingdom of

Judæa

Judæa; and that by Inheritance, He was born a King, coming out of *David's Loyns*; and that his Authority was from above, and that Temporal Rightful Monarchy have their Authority thence likewise, and consequently but *One Fountain*, one Root of Lawful Authority, and that is God, *Being it self, I am*, the Author of *All Beings*, and *All Rightful Power*.

The *Second Text* is that of *Rom. 13. 1.* Let every Soul be subject unto the Higher Powers, ἐξουσίαι ὑπερῶν σου, [Supream Powers] for there is no Power, ἐξουσία, but of God. The Powers that be are ordained of [from or by] God. One would think there were no difficulty to determine here of what Sort or Form these Powers here mention'd were, when 'tis manifest that at the time *St. Paul* wrote, the Government, the Romans in Particular, and the Christians then in General liv'd under, was *Monarchical*, administred by a *Single Person*; and since we read of no other Form of God's Institution, that They relate principally to that Form, exclusively of all other, *Sacros. Reg. Maj. c. 4. p. 29.* unless by Analogy and Accommodation; especially since the Apostle tells us, these Higher Powers are Ordain'd of God, who never expressly ordain'd any other Form, that we can met with in our Bibles (which, by the way, should make any True Christian dread to be concern'd in the setting up New Forms of Human Invention, as indeed Teaching God and Christ a better way of Governing the World, than Infinite Wisdom and Mercy and Love to Mankind, hath hitherto pitch'd upon.) But why may we not take *St. Peter* in, as a sufficient and fit Expositor of *St. Paul*, and so to specify what some would have the Apostle assert only in the Abstract (tho' I think *St. Paul* hath done it sufficiently to satisfy any thing but Impudence and Pertinaciousness) (I mean those that Gape for the Government themselves, as all our Antagonists in this Point do) v. 3, 4. For Rulers, &c. *St. Peter's* βασιλεῖς ὑπερέωντες, 1 Pet. 2. 13. v. 3. He is a Minister

nister of God, &c. v. 4. Nay, to thee, for [thy] good, if thou dost thy Duty. (No Government so bad or unjust, but for the most part encourage Virtue, and discourage Vice: No Prince so Evil as that more suffer Injury than receive Justice under them: and the worst of Governments better than *Anarchy* and Confusion, *Oxf. Annot. in loc.*) If thou be'st not devoid of all Grace, past all hopes of growing better: if thou hast any solid Virtue, any Grace to exercise, even under the most *Tyrannical* and Brutish, thou hast a fair Opportunity for it; whether it be Patience under Afflictions, the preserving thy Conscience inviolable, the manifesting thy *Love* to thy Saviour, *Constancy* to the Truth, *Confidence in God*, here is a glorious Opportunity for to win an immortal *Crown*, and to assure thy self of *Eternal Life and Glory*: And yet this *Minister* was *Nero*, yet even He was ordained of God, because ἡγεσία καὶ ἐξουσία, an High Supreme Power. And so we have the *Divine Original* of Monarchy here asserted, for the αἱ δὲ ἔσται ἡγεσίαι, the Powers that be refer to the ἡγεσίαι καὶ ἐξουσίαι, preceding the *Higher Powers*, for there is no Power but of God; and then the Conclusion must be, There is no *Supream Rightful Power* but from God alone: and if you demand who this particular *Ruler, Minister* was, it was *Nero*; and if you will have the *Apostle's Exhortation* to be General to all Christians, then the Sense will be, Let every Soul be subject to all *Rightful Lawful Kings*, for they Have or Receive their Authority from God; the Lawful Powers that are in being, throughout all Ages of the Church, are *Ordain'd of* [from, or by] God; ἐκ μὴ καὶ Θεοῦ, but from God, from no one else, ἐκ μὴ being an *Exclusive* as in other places of Scripture. Again, These *Higher Powers* are call'd v. 2. διαταγὴ τοῦ Θεοῦ, the *Ver. 2. ordinance of God*, now διαταγή (saith the *Author of Sacrosf. Reg. Maj. c. 2. p. 27.*) is a very pregnant Word, and signifieth an Ordinance by High Authority,

Authority not Revokable not Repealable, for which he quoteth Classical Authors, and among them *Plat.* in *Marcello*, who useth *διατάγματα τῶν ἀρχόντων*, for Established Decrees of Sovereignty. The Word from which it is deriv'd so used *Acts* 28. And *Stephanus*, on *Rom.* 13. 2. agreeth that it signifieth so much. *Ἐξουσία*, *Potestas*, *Power*, a Roman Diction, saith he, by which it was ordinary for them by *Powers*, in the *Abstract*, to express the Persons Authoriz'd with this Power: As he observes likewise from *Barclaius de Regno*, who cites Classical and good Authors for it, as *Pliny* lib. 29. c. 4. *Juvenal.* *Sueton.* in *Claud.* c. 21. *Modest.* lib. 27. *de Pignorib.* *Ulpian.* lib. 17. §. penult. *de Edil. Edict.* *Tertull.* contr. *Gent. Sacrosf.* &c. *Ver.* 4. c. 2. p. 31. He is the Minister of God, v. 4. and therefore hath his Authority from God, and *Acts* for God.

The same *Apostle*, in *1 Tim.* c. 2. v. 1. exhorts that *Supplications, Prayers, &c.* and giving of *Thanks* be made for all Men; for *Kings*, and all in *Authority*, that we may lead a quiet and peaceable life, in all godliness and honesty. Hence we may observe, against our *Sectaries*, that the greatest Blessings of this Life, may by our *Prayers, Patience, and Perseverance* in well-doing, and *Intercessions* with God, be enjoy'd under *Infidel, Idolatrous Kings* themselves, and *Persecutors* too; and that God, when he sees fit, can turn *Prov. 21. 1.* their Hearts, so that even such may prove Blessings unto us: So that *Kingship* is not in its own Nature a Curse (but as we by our Sins compel, as it were, God to turn his Blessing into Curses upon us, and his Sceptre into Scorpions) or Abominable to God, or inconsistent with *Christ's Kingdom*, by all we have seen hitherto out of the *Old and New Testament*. And therefore,

The *Apostle* in his *Ep. to Titus*, c. 3. 1. Put them in mind to be subject to *Principalities*, *ἀρχαῖς*, that is, *ἀρχόντων* *Rulers*; [*Princes*] *Rom.* 13. 3. *Kings*; *1 Tim.* 2. 1. The King

King as Supream. 1 Pet. 2. 13. Powers, & *exousias*, [justly deriv'd Powers, lawful Magistrates] such being God's *Ministers*, Rom. 13. 4. for the Publick good, He so disposing their Hearts, that let them be in themselves good or bad, gentle or *froward*, whatever They do, shall turn to the Benefit and Advantage of all real and sincere *Christians*; all Circumstances of Life being the determined Effects of his All-wise, Just, and Gracious Providence (without which nothing can happen unto them) even Miseries, Afflictions of all kinds, Loss of Estate, and Life it self; all these shall turn to their Good, they shall work for them an exceeding weight of true, solid and immarcescible Glory. So that to a true Christian indeed, that refers all Events to Providence, and is in his Mind resolv'd to be conducted by it, and the Will of God reveal'd in his Holy Word, puts his whole Trust and Confidence in God, by applying himself only to lawful Means and Measures, and Casts all his Care upon him, leaves All to his entire Disposal, layeth up his Treasures in Heaven, looks for no Abiding City here, but looks for one to come; who takes no care for the Morrow, and always thinks his present Condition most suitable unto, and best for him; who studies to mortify and keep under his Corrupt Affections, and setteth his Affections, his Heart, upon the things above; practiseth Self-denial; dies daily to the World, that he may live unto God; seeks to glorify God in all he do's, or to do all to the Honour and Glory of God; and in all Circumstances whatever, values a Good Conscience beyond Earthly Treasures and Comforts; Rejoyceth in Tribulations, and is always disposed even to take up his Cross, and to tread in the Steps of his Blessed Lord, and is willing, that what remains behind and unfinish'd of the Sufferings of Christ in his Members, may (as far as possible) be accomplish'd and fulfill'd in his own Person; and counts it the greatest Honour, when call'd to it, to suffer for Righteousness sake, and a most Glorious
and

and *Blessed Opportunity* to *Approve* and *Signalize* his *Affection* and *Love* to his *Loving Lord* : I say, A true *Christian* indeed (and none other than what I have been describing, with such like dispositions of Mind, deserve that compellation) can never bethink himself of *Resisting* or *Rebelling* against *Rightful Powers*, of *Returning evil for evil*, or *Doing evil that good may come of it* ; or chusing to violate God's Laws, to preserve his *Skin whole*, or his *Estate untouch'd*. Here's no Room for such *Damnab*le Thoughts, and *Diabolical Practices*, and none but the *Scandals* and *Reproaches* of Christianity, and all that's good, *Carnal-minded Men*, Men of *Antichristian*, *Worldly Spirits*, can entertain such Notions as these are. None but *Proteus's*, *Jesuits*, *Hereticks*, *Profligates*, and *Reprobates*, *Pharisees*, *Hypocrites*, *Gnosticks*, *Time-servers*, &c. Those who walk after the *Flesh* in the Lust of *Unclean-ness*, and *despise Government* [the Ordinance of God himself in Church and State] *Presumptuous*, [Proud and Haughty, that look upon it as a *Diminution* of their bloated Sanctity, and too great a Condescension for them, to stoop or submit to the Authority of any thing, forsooth, that's call'd Man !] and therefore are not afraid [but audaciously and arrogantly] *speak evil of Dignities* [slander, bely, and rail against their *Betters* and *Superiours*] 2 Pet. 2. 10. None but such *stigmatiz'd*, *cauteriz'd Apostates*, as have gone in the way of *Cain*, [embru'd their Hands in the Blood of *Princes* and *Priests*, of their better principld and innocent fellow Subjects] and run greedily after the *Errour of Balaam* for Reward, plead Ship-wreck of a good Conscience, preach'd up Rebellion, War and Blood-shed, curs'd the Foot-steps of God's Anointed, and vomited out all manner of *Imprecations* upon the Church, the *Israel*, the *Peculium* of God ; for no other end but to seize her *Patrimony*, to enrich themselves with the *Ecclesiastical Revenues*, and to gorge themselves with the *Wealth* and *Abundance* of

of the *Loyal Nobility and Gentry*, and to *Mount the Highest Stations in Church and State*; and so by the just Judgment of God, will, in due time, *perish in the Gain-saying of Corah, in their Rebellion and Schism.*

I shall add but one *Text* more unto this Collection; and that is, 1 Pet. 2. 13. (the latter part of which I have touchd upon already) *Submit yourselves to every Ordinance of Man, for the Lord's sake, &c.* Now whereas some have very boldly inferr'd from this Text, that, that *Civil Government* is a *Human Creature*, according to the *literal Translation* of the words, *κτὴν ἀνθρώπων*, or an *Ordinance set up by Man*: I answer

First, That, properly speaking, there's no such thing in *Rerum Natura*, or in *Nature*, as an *Human Creature*; unless we will call *Sin, Obliquity, Vice, the Violation of God's Commands, an Human Creature*, (because no *Production of God's*) *Villany or Wickedness*; and dare any one be so *Blasphemous*, as to *aver*, that the *Holy Spirit*, by the Mouth of the *Apostle St. Peter*, should command our *Obedience and Submission* to such an *Human Creature*, to the *Production of Man's wicked Heart*; the *Imaginations and Thoughts whereof* (as they are, in a strict Sense and Propriety of Speech, *Man's*) are wicked [and contrary to God and Goodness] *continually*, Gen. 6. 5. and ever constantly prone to *do amiss*, and too prompt to *Actions contradictory to the Will of God*?

Secondly, Is it not most unreasonable to suppose this single *Text*, taken *literally*, or as it lies, should be a *Gloss or Comment*, to explain all the other *Texts* in the *Holy Scriptures* by, which *seemingly contradict* it, and *hold forth a quite different Sense*? Or rather, is it not highly *reasonable* that it should be examin'd by the other, which are more *clear and positive*, and less liable to *Exception or Doubtfulness*, and receive its *Interpretation* from them? All the other places hitherto *cited, or producible,*
make

make Civil Government a Divine Ordinance, and affirm God to be its sole Author ; and this seems, on the contrary, to make it a meer Human Creature, and the People its Original. Contradictions cannot be equally true, and therefore the Sectarian popular Sense of it must be false. Here then we meet with a seeming Contradiction ; here's one Text seems to clash with a great many : God's word cannot hold forth Contradictions, therefore we must endeavour to reconcile these Texts, that there may be no Ground for Error in the Infallible Oracles of Truth ; and we thereby expos'd to Uncertainty, in a matter of such vast Importance to the Peace, Order, and Well-being of Mankind, and wherein Conscience is so highly concern'd and engag'd.

Thirdly, Then 'tis to observ'd, with the Accurate Mr. Weldon, 'and that according to the Original, ' (for Adjectives in [*Inos*] do not connote Efficiency in the Subject, but its Passivity) that it is not ' meant of any Ordinance created by Man, but establish'd in or amongst Men, viz. (in this particular) by the Constitution of God. And this is the ' constant Doctrine of the Scriptures, answerable to ' that of St. Paul, Rom. 13. 1. For there is nothing ' that is *ἔξουσία*, or just Power, but it proceedeth ' from God (who is not the People) and all that is ' *ἔξουσία*, or just Power, is set in order by God, and ' no other : St. Peter's words are *ὑποτάγητε ἐν κυρίῳ ἀνθρώποις ὡς ἐν κυρίῳ διὰ τὸν κύριον*, Be subordinate unto ' every Constitution among Men, for, or according to the ' Lord ; for so the Preposition *διὰ*, (with an Accusative Case) signifies in Scripture, viz. the Lord's ' orderly Disposition of Superiour, or Inferiour, ' ἢ τε βασιλεῖ ὡς ὑπακούοντι, whether it be to the King, as ' to the Supreme, viz. in this Substitution *ἢ τε ἡγεμῶν ὡς δι' αὐτῶν πρυμάνουσιν*, &c. or to those by whom his ' Mind is declar'd, as unto Men that have his, viz. ' the King's Commission ; which cannot be understood

'derstood of their *immediate Mission* from God ; for
 ' then the God of Order, must be the
 Weldon's Orig. ' *Author of Confusion*, necessarily at-
 Dom. c. 2 §. ' tending many *supremes ad idem*, for
 34, 35. ' the same Act : For whosoever is sent
 ' by the most High, is, *quoad hoc*, *Supreme*, in rela-
 ' tion to that Commission, wherewith he is sent.
 So that after all the Pother made by *Seĉtaries*, *Re-*
publicans, *Hobbists*, and *Theologo politico's*, we see the
 seeming Contradiction reconcil'd very easily and
 naturally ; and indeed, 'tis the Insincerity, by and
selfish ends of designing, deceitful, wicked Men, that is
 by the Management, and subtle Contrivances of that
malign Spirit, who wholly Governs them ; that raises
 all these *Fogs* and *Mists* ; that obscure the Truth, to
 make way for Error and Confusion, the most power-
 ful Means of enlarging the Empire of Darknests. It's
 the Interest of these Monsters of Mankind, it should
 be so, only and for no other ends but to serve their
 Lusts, to accomplish their Projects ; and they tug
 hard, Tooth and Nail, it should be so ; and those
 horrid Times of Confusion and Anarchy, in this King-
 dom, I have so often mention'd, when Satan was
 loos'd, may convince all good Christians of the
 Truth of what I have said, by their Practice then,
 besides their restless Endeavours ever since. They
 matter not who is Author or Original of Dominion,
 whether God or the Devil ; the latter will serve their
 turn, and are well contented it should be so, if
 they may but be his Journey-men or Deputies.

And now I come to the Second Point I propos'd ;
 and that is, That Dominion, and in particular, that
 Form of it which we call Monarchy, doth now, under
 the Gospel, derive it self immediately from Christ.
 This, if sufficiently evinc'd, will demonstrate Mo-
 narchy to be so far from being odious and Antichri-
 stian, and contrary to the Will of God reveal'd in
 Holy Scripture, that it must be own'd the only Scrip-
 tural

tural Form of Civil Government, the only lawful or rightfuf Government, according to the Pattern of the Mount, as bearing a Refemblance to the Archetypal Government of God himfelf and *Chrift*.

The firft Text I fhall cite to this purpofe, fhall be that of *Heb.* i. ver. 2, 3. as moft pregnant and appofite to the matter in hand. — *Whom he hath appointed HEIR of all Things ; by whom alfo he made the Worlds : Who being the Brightnefs of his Glory, and the exprefs Image of his Perfon, and upholding all Things by the Word of his Power, when He had by himfelf purg'd our Sins, fat down on the Right-Hand of his Majefty on High.* Here then it is obfervable, that it's a moft *Diabolical Prefumption*, for any created Beings to affume to themfelves any part of God's *Pre-rogative*, which is to be the *Original and Fountain* of all rightfully conftituted Power (this is more than ever the *Popes of Rome*, or *Turks*, or the *Devil himfelf* did, and for thofe who place the *Original of Dominion* or *Sovereignty* in the *People*, they bid very fair to make the *οἱ πολλοί*, the *Mob* to be *Antichrift*) and that none can pretend to any Right unto it, otherwife than by *divine Donation*, his exprefs Patent recorded in his reveal'd Will. ' The Exemplification is the Act of him who ' is *Elohim* from everlafting, the *Divine* and *Ori-* ' *ginal*, the *supream* and *invifible* *Adminiftrator* of ' all Power *Spiritual* and *Temporal*, proceeding fe- ' cundarily to earthly *Elohim*, his députed, his im- ' mediate and *viſible* *Aſſigns* for the *Adminiftration* ' of theſe his Powers, for the *Preſervation* of what ' under that Name he created. For theſe ends ' *Chrift* is furniſhed with ſemblable Power, for *Do-* ' *minion* in both kinds, and hath his two Names ' of *Jeſus* and *Chrift*, answerable both to the ' *Image* and *Likeneſs* which he came to reſtore : ' for the which he hath *eight Titles*, all enumerated in the preceeding Texts ; which I ſhall run over in ſhort, from the *Judicious* and *Accurate* *Mr. Weldon*,

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for the *eternal Conviction* of the *Gainsayers*. ‘ In the
 ‘ Text, saith he, the Apostle being to clear in be-
 ‘ half of the Church, and against the *Jews* and ju-
 ‘ daizing Christians, and vindicate both the *King-*
 ‘ *ship* and *Priesthood* of Christ, sets forth his *Titles* to
 ‘ them both promiscuously together. The *First* (in
 ‘ honour of his despised Humility) is his *Fathers Do-*
 ‘ *nation*, He arrogated them not to himself, *Heb.*
 ‘ *v. 4.* No Man (alas ! ’tis otherwise in these Days)
 ‘ taketh this Honour to himself, but he that is called
 ‘ (externally) of God, as was Aaron. So likewise (in
 ‘ the next Verse) Christ (who externally call’d
 ‘ Aaron) glorified not himself to be made an High-Priest,
 ‘ (or a Consecrator of inferior Priests) but he (did
 ‘ it) that said unto him, thou art my Son, this day have
 ‘ I begotten thee Heir of all things, this is his second Title,
 ‘ and just Heir, for he (by whom, and whom are
 ‘ all things) is, not only of the chief of Things,
 ‘ (regal and sacerdotal Power) but also of all
 ‘ other things whatsoever even unto Sheep and Oxen,
 ‘ &c. Consult likewise *Coloss. i. 18.* *Ephes. i. 20.*
Philip. 2. 9, 10, 11. *Joh. 3. 35, 16, 15.*] ‘ In the
 ‘ third Place, is set down the *third of his Titles*——
 ‘ [by whom he made the Worlds] thus *Joh. i. 1.*
 ‘ Of all *Titles* to all things, he must needs have the
 ‘ best, who made them all. Next is expressed the
 ‘ particular *Causa Causata*, or immediate Cause of
 ‘ Priestly Power, *ὁς ἐν ἀπαύρασμα ἰδῆς, &c.* who
 ‘ being the bright easterly Beams of God’s glo-
 ‘ rious Perfection, &c. viz. that which is indeed
 ‘ the likeness of *Elohim*——which likeness was
 ‘ destroyed in the first *Adam*, consisting in the Rays
 ‘ of enlightned understanding, &c. Fifthly, is set
 ‘ forth the particular *Causa Causata*, or secondary
 ‘ Cause of his earthly Dominion, in that he was *χαρὰν*
 ‘ ἰδῆς καὶ ὑποστατικὸς ἀντὶς, the exprefs and substantial Form
 ‘ of his perso al Essence: and this is God’s own Para-
 ‘ phrase of his first Word *Tselem*, (in that of *Gen.*)

as also that this Image of God is the Fountain and Foundation of Man's Dominion here, consisting — in private Men, in the Sovereignty of the reasonable Appetite, or Will, over the rude and unruly Multitude of Lusts and Passions; and in their due Subjection unto those, who either in the Family or Kingdom, are more publick Representations of *Elohim*, according to their distinct Degree of Command, but all under Christ, &c. His *sixth Title*, is, his supporting all things by the Word of his Power] it being an Act no less noble, nor of less might to sustain the World, than to create it. *Elohim* it had for its *Maker*, and requires no less than *Elohim* for its Preserver. — And therefore whom he takes in unto himself for the management of earthly *Dominion*, he invests with his most honourable Stile of his Majesty, viz. *Elohim*, &c. also *Christ* hath also taken them into the Fellowship of that, his Name of *Christ*, *Messiah* or *Anointed*, &c. His *seventh Title* is of purchase, viz. of that which was sufficiently his own before ——— Having by himself purged our Sins] he hath bought our whole Souls and Bodies, and that too, if we have any thing of our own, which we may justly call ours, &c.

An *eighth Title* is of present possession, and is fitten as Bishop for ever, and at the Right-hand of Majesty as King: both a King and Priest, to reign and intercede, till time shall be no more. Where *ὁ δευτερος βασιλεως*, of necessity he must be King until he hath put all Enemies under his Feet, 1 Cor. 15. 25. &c. These are Christs *eight Titles* to Universal Sovereignty, asserted by the Holy Scriptures, if the People have more, it is more than yet appears; better they cannot have, than his Right of *Primogeniture*, they are too young for that; than his *Right of Efficiency*, they can marr, not make Worlds; than his *Right of Similitude*, their *Light* is too new, a late exhaled Meteor, which leads Men, not to

Perfection, but into the Pit; than his *Right* of
 Image, they have rebellious Lusts; than his
 Right by *verbal Sustentation*, the Words of their
 Tongues can set the whole course of Nature on
 Fire; than his *Right of Purchase*, they spend their
 Blood too wantonly; than his *Right by Possession*,
 they are at a wrong Door, and go out of God's
 House to take possession of it. They first seek
 the Kingdom of Earth, and so begin their Work
 at the wrong end, and lose both. So then it ap-
 pears that the Original of all *Sovereignty* (whe-
 ther Spiritual or Temporal) is in the Deity ———
 and that the grand *Charter* thereof is unto *Immanuel*,
 the second Person of the Trinity, now most me-
 ritoriously, and more eminently conferr'd upon
 his Person (both God and Man) since his Incar-
 nation, Passion, and Ascension which is avowed
 by the Prophets, ——— and attested by the ho-
 ly *Apostles* of the New Testament. Thus *Rev.* 1. 5.
 He is *ως λόγος ἐν τῶν νεκρῶν καὶ ἀρχῶν τῶ βασιλείῳ τῷ ᾧ*;
 The first begotten of the Dead, and the chief
 Prince or King of the Kings of the Earth. So
Rev. 19. 16. *And he hath on his Vesture, and on his*
Thigh a Name written King of Kings, and Lord of
Lords. Thus also *St. Paul* 1 *Tim.* 4. 15. He is the
 blessed and only Potentate, the Kings of Kings
 and Lord of Lords. The meaning of which Texts
 is plainly this, That all Earthly Kings proceed
 from, or derive their rightful Power from him; act
 under him and for him, as his Servants, his Mini-
 sters subservient to his Providence; he alone the
 true Potentate, they but his *Vice-Roys* or *Representa-*
tives. He only the *Visitor* of Kings, and the *Proprietor*
 of *earthly Kings*, that he clearly gives them a Title,
 which Kings had not before; whereas before they
 claimed only from God, now they claim from *Im-*
manuel God and Man both; which by the Way makes
 their

their Title more easie to be comprehended, more obvious to humane Understanding and Apprehension. For this Comp. *Psal.* 2. with *Act.*

4. v. 1. *Mat.* 22. 44. ' Now the Assumption of the Precedent Argument, in the former Chapter being asserted, and the whole Stock of *Elohim's* Power established on the Man Christ Jesus, by such Titles as none can have the like ; it remains to be shewed, which of these had the right of Primogeniture over the rest. And evident it is that it was the *First*, viz. the Donation of God the Father, which our Saviour wholly apprised and insisted upon, accounting the rest but as Aptitudes to Dominion ; wherefore *Mat.* 28. 18. laying aside all the Glories of the other, he triumpheth only in his Fathers Gift. *Chap.* 2. §. 19. *All power is given me in Heaven and in Earth.* ' *All Power*, inclusively, the Power of Dominion. *It is given, conclusively,* not *Originally* in his Person, not assumed. *It is given to me, exclusively* of thee who art to be governed by this Power : and this *in terminis terminantibus*, butted and bounded, in *Cap.* 2: Heaven and in Earth as well as that.

Thus it's clearly evinc'd by this excellent Author (who may serve instead of a vast many, none having, tho' well, treated of this Subject of the Origine of Dominion better) that Christ is now particularly, under the Gospel Dispensation, the Origine of all earthly lawful Power ; and that all Kings of the Earth are his Deputies by way of necessary Consequence : and my Pains might be spared and the Readers Trouble, in collecting more Texts upon this Point, it being sufficiently demonstrated from this passage of the Epistle to the Hebrews : but because I have to do with unreasonable Men, who would pretend to shelter themselves in all their Heterodoxies, under the Covert of the Holy Scriptures, and boast and glory themselves to be,

of all that call themselves Christians, the *firmest* Adherers to them (tho' I must seriously aver that I can't find in all our Sectaries Writings, that *bona fide* they have one single Text *truly* and *literally*, or by just consequence, for any one of their *Heterodoxies* or *Singularities*, by which they *discriminate* themselves from that profession of *Christianity*, that all the Churches of *Christendom* were *united* in, before the Reformation for many Ages) I shall proceed to *allege* some other *Texts*, if not to convince them, yet at least to stop their Mouths, and for the greater Confirmation and Establishment of those in the Truth, who are *sincere Christians*, or in *real Dispositions* to be so ; and to embrace the Truth when fairly propounded unto them, and to prevent, by God's Blessing, their being seduced and misled by the crafty and subtle Insinuations and *Transfigurations* of these *Ministers* (or *Slaves*) of Satan that *Grand Antichrist*. To this end I shall reproduce that of 2 Sam. 7. 16. wherein we have recorded that *glorious Covenant* God made with *David*, *And thine House and thy Kingdom shall be established for ever before thee*. This Covenant the *Regal Prophet* repeats more particularly *Psal.* 89. 3. *I have made a Covenant with my chosen, I have sworn unto David my Servant, and v. 4. Thy Seed will I establish for ever, and build up thy Throne to all Generations*. Here then we may observe an *Establishment of Kingly Government* for ever and that by *Covenant*, by the most solemn Oath sworn by *Elohim* to *David*, a *Succession of Kings* for ever to sit upon the *Throne of David*, so long as the Sun and Moon endureth. For the better understanding of this matter it will be necessary to consider the *Grounds* of Gods making this *Covenant* in particular with *David*. The *Reason* in general Terms was, For that *David was a Man after God's own Heart*. Particulars are express'd in the 132 *Psalms*. As first his *Pious Intention* to build an *House*, a *Temple* to God. v. 1, 2, 3, 4, 5. Then his

Religious

Religious Petition that God would vouchsafe to arise and take possession of this House (already in his Designation, set apart for his Honour and Service, exprest in v. 8, 9. 10. And then again, in behalf of those menial Servants of God the *Priests*; first that they might be liberally and honourably provided for, as to their external Port, Let thy *Priests* be *cloathed*, externally set off with Honour, as *becoming the Ambassadors* of so high a Majesty. Secondly, as to their inward contentive Support, let them be cloathed with *Tsedek*, i. e. let their just Portion (from their Lord and Master) supply them with this *Honourable Port*. *Tsedek* not only signi- Ver. 9.
fying internal Righteousness, but Gods *Ele-*
emosinary allowance, for means of comfortable *Subsist-*
ency. Then *thirdly* for *external* and *internal* perfor-
mance of Gods Service, in the name of the People,
properly and truly call'd God's Liturgy, that they
might perform this Service without any interrup-
tions or impediments, let thy *sacred* and *secret* ones
sing thy publick Service with Joy, let them trium-
phantly shout or sound them forth from an Heart
possessed with internal Exaltation. Then Fourth-
ly, v. 10. *David* petitions God — ' For thy Ser-
' vant *David's* religious *solicitude* for thy House and
' House-keepers, let no Face that is *anointed* by
' thee (*Regal* or *Sacerdotal*) be ashamed. The mean-
ing is, for the sufferings sake of *both* the *David's* (the
heavenly and the *earthly*, the *Type* and *Antitype*) let
not the great *King* or *Priest*, that *Christ*, whensoever
he cometh into the World, be ashamed of those
who are entrusted with his Offices, nor let them be
ashamed (before him) of their Demeanor in those
his Offices. Now the last part of this *Psalms*, is Gods
Answer to *David's* Petition: *David* had first vowed
and sworn to *Jehovah*, here *Jehovah* swears to *Da-*
vid, v. 10. — The substance of his Oath is, *First*,
Of the Fruit of thy Body will I set upon thy Throne, and if

thy Children will keep my Covenant, &c. And for the second part of David's Petition, he also answers that with overflowing Bounty, and doubles his Blessing--

I will abundantly bless her Provision, I will satisfy her poor with Bread, the poorest Levite shall have his fill of Bread ——— and v. 16.

for her (Sion's the Churches) Priests, I will adorn them with more than *Isedek*, it is *Jeshang*, Salvation or *Jesu-ship*, they shall put on the Lord *Jesus*, both upon themselves and others, &c. See v. This was God's Oath in answer to David's, for a perpetual Priesthood, and a perpetual Kingship, which if they fail'd in *Judaism*, we are to seek for in Christianity; for God's Oath cannot fail, but in the *types* (if not in the *Type*) it hath been, and shall faithfully be performed, unto the end of the World, (*Weld. Orig-Dom. c. 8. §. 2.*) But then for a Conclusion of the Petition God answereth accordingly, that out of the material Temple shall come the Blessing of the pious King, which by him shall descend upon all his Subjects, according to the Multitudes of plain Texts, as *Pf. 22. 2. Pf. 53. 6. and 68. 16. and 87. 2, 7. and Pf. 76. 3.*— So here v. 17. There (in that very place which David's Piety had vowed for me, &c.) will I, saith God, *make the Horn of David to bud.* And further—— I have prepared, ordered, and trimmed a perpetual Lamp, viz. the Priest with *Urim* and *Thummin*: Light for the Service of mine anointed, to be unto him and his for ever, as *Aaron* was to *Moses*, *Eleazer* to *Joshua*, *Joshua* to *Zerubbabel*, to enquire of God by, and to offer up his Devotions. The Tenure of God's Obligation is precisely this; thou, O David, intendest to build me an House (of eternal Cedar) therefore will I establish thy Seed *Gned, gnolum* for Eternities, *uvamthi* and I will build thy Throne in Generation and Generation. First Legal, then Evangelical. *Weld. ibid.*

- Having

Having now given some account, from this best *Author* I ever met with on this *Subject*, of the *Covenant* God made with *David*, for an everlasting *Succession* of *Kings* to sit upon his *Throne*, to the end of the *World*. I shall now proceed to shew you, from the same *Author*, That this *Oath* of God, this *Covenant* was not to terminate solely in *David*, but that there is a *Mystical* and *Sublimier Sense* of this *Oath*, respecting *Christ*, the *Typesied* or *Antitype*, the *Second David* and *His Seed*; so that this *Covenant* is productive of *Another*, as will plainly appear even from *David* himself, and is the subject matter of the 89. *Psal.* where he particularly praiseth God on this very account, and whereby it will appear likewise that *Christ* is the *Primary Object* of God's *Oath* unto, and *Covenant* with *David*, *Christian Kings* the *Secondary*.

First then we are to observe, That the *Covenant* with *David* the *Type*, and *David* the *Typesied* or *Ante-type*, was twofold (as, for Example, the *Covenant* with *Abraham* was; it had a *Double* meaning, a *Temporal*, and a *Spiritual*, *Mystical* or *Eternal*: His *Seed* likewise to whom the *Covenant* made with him was to extend, was after the *Flesh*, and after the *Spirit*, a *Natural* and a *Spiritual Seed*, *Gen.* 17. 6. comp.) The *First Oath* and *Covenant* we find mention'd *Psal.* 89. 3, 4. The *Fourteen* next *Verses* is the *Interlocutory Context* between the *Two Covenants* with the *Two Davids*. In the next *Nineteen Verses* (concluded with a *Selah*) is the *Second Covenant* with the *Second David* or *Christ*, manifestly in sundry *Circumstances* distinguish'd from the former; 'Yet so as the former may be resembled to the *Blossom* now fallen, the *Second* to the *Fruit* which succeeded to this *Flower*. This appeareth from the first *Syllable* of the *Second Covenant*, *Psal.* 89. v. 19. that out of the *Root of Jesse* should spring a *Regal Stock*, which for a time should bear *Royal Fruit*, and afterwards should have an *Adopted* or *Engrafted Cion* inserted in-

to

to it (as *Dan. 14. 14.*) which should afford *Fruit* and *Shelter* for all the Nations under the Heaven, which would embrace the *Faith* of *Abraham*. ' Not only ' *Christ*, but every *Christian King*, being taken into the ' Name of *David* here, found out in this Verse to be a ' Helpful Instrument of God, for the Administration ' of his *Earthly Dominion*, and Anointed in the Oyl of ' *Inviolable Holiness*. For there is not one particular ' in the Personation of *David*, but as it appertaineth ' Primarily to *Christ*, so does it [*ad mensuram*] Secon- ' darily to every *Christian King*, &c. But that the plain difference between these Two Covenants may appear, the Exception or Conditional Clause men-
Comp. vers. tion'd with the *Earthly David* in reference
 30. with to his *Natural Posterity*, is here expressly cut
 35. off v. 35. 5. Once have I sworn by my Holiness, that I will not lie unto *David*, [that is, the Heavenly *David*, *Immanuel*, *Christ*. And all this upon the *First David's Resolution* to build me a Temple, and to provide for my Priests.] ——— that His Seed shall continue for ever, and his Throne (which certainly was a Temporal Throne on Earth) v. 36. shall be as the Sun before me: and v. 37. It shall be established for ever [*gnolam*] as the Moon, and as the faithful Witness in Heaven. So that it's clear, *First*, that these Two Covenants were one and the same, save only that the Graces of the *Second*, for the Stability of *Christian Monarchy*, are enlarged or more extensive. *Secondly*, Whereas it is the *R. Prophet's Scope* in this *Psalms* to celebrate both the *Infinity* of God's *Mercy*, and the *Immutability* of his *Oath*, for the Continuance of the Throne and Kingship of his *Anointed*, for the for ever of the *Law* and of the *Gospel*, for the *Generation* and *Generation*; and whereas throughout the *Fourteen* last Verses he passionately bewaileth or deprecateh, viz. in the *four last* of all, the Cutting off *David's Line*, which Dereliction of God hath now lasted about two thousand Years, &c. It is hence evident, that the *Is-*
raelitish

raelitish Throne and Kingship was but the *fidential* and *significant*, not the *formal* and *ultimate Object* of God's *Merciful, Faithful, and Eternal Oath* unto David; and therefore that the Covenants were two, &c. Thirdly, that this Branch of the *Grand Universal Covenant* of God, concerning the *Temporal Dominion* of the *World by Kings*, the *Sons of Gnelion*, the *Adopted Seed* of David, was the *Ultimate Object* of the *Sacred one Oath* of God; therefore to look for a *New Form* of Government (besides the making God perjured) is in effect to look for a *New Saviour*——and plain it is withal, *in terminis*, that the *Security* of *Christian Kings* was here, that which was provided for in the 21, 22, 23. Verses; upon whose *Prerogative* whosoever groweth or exacteth, are declared *Enemies* of God: whosoever *angustiateth* or *afflicteth* them, are *Children of Iniquity*: whosoever are their *Enemies* in the *Open Field*, shall be broken in pieces, and whosoever are *Secret Haters* or desirous of *Change* of their Government, or *Causers of Intestine Division* by *Civil Wars* (however they may as *Abalom* prosper for a time) shall be smitten with *Plagues*; inasmuch as in them despite is done unto him, into whose *Throne* and *Primogeniture* (by the *Oath* of God from *Eternity* into *Perpetuity*, They are *Adopted*. But as a farther Confirmation of what hath been asserted, we find this very Covenant, in the Sense lastly contended for, repeated *Jerem. 31. 35*. Thus saith the Lord, who giveth the Sun for a Light by day, and the Ordinances of the Moon and Stars for a Light by night, &c. If these Ordinances shall depart, &c. And that the Drift hereof may be understood, see the 33. Ch. v. 20. Thus saith the Lord, If you can break my Covenant of the Day, and my Covenant of the Night, so that there should not be Day and Night in their Seasons, then may my Covenant be broken with David my Servant, [that he should not have a Son to reign upon his Throne, and with the Levites the

the Priests my Ministers.] *And before this, Ver. 17. Thus saith the Lord, David shall never want a Man to sit upon the Throne of the House of Israel, neither shall the Priests, the Sons of Levi, want a Man before me to offer Burnt-offerings, and to kindle Meat-offerings, and to do Sacrifice continually.*

Now that which is *Observable* is, that what the *Prophet* speaks of in these *Passages*, relates particularly to the *Gospel-times*, that an *Everlasting Kingship* and *Priesthood* were to be continued under the *Gospel*, as the *Greatest Blessings* under *Heaven*; and therefore to endeavour to take them away, is to attempt the *Reversment* and *Annulling* of those *Ordinances*, the perpetual *Duration* of which *God* himself hath established, and confirmed by his most solemn *Covenant* and *Oath*,; and consequently to destroy both *Church* and *State*, and to turn the *World* upside down into *Chaos*, *Wilderness* or *Hell*; the *Insolentest* and most *Sacrilegious* *Impious* *Design*, that can be *Acted* by *Men* or *Devils*. Again, hence 'tis likewise to be observ'd, That *God* promis'd *them both* at the same time, as the mutual *Supports* of each other, or as implying that they can't subsist *One* without the *Other*; that *Injury* done to the *One* weakens the other; that *Religion* and *Loyalty* go hand in hand; that the one can't be without the other; that *Saints* and *Rebels* are *incompatible* *inconsistent* *Terms*, that it's the *biggest Contradiction* and *Impossibility* that the *One* should be the *Other*: hence we may see that it was a *divine Sentence*, that fell from the *Pen* of that *King*, *no Bishop no King*, and grounded upon those sayings of our *Saviour*, *give unto Cæsar the things that are Cæsars*, and unto *God* things that are *Gods*, and of his *Apostle St. Peter*, *fear God* and *Honour the King*. Hence likewise we may observe the *Folly* and *Nonsense*, as well as *Prophaneness* of those who make a *Scoff* at *Loyalty* and *Sovereignty*, and at the *Evangelical Priesthood*; and find a *sad occasion* to lament their
Apostacy

Apostacy from Christianity it self, who hereby do the greatest Outrage or Injury to our blessed Lord and Saviour Jesus Christ, the King of Kings and Lord of Lords, our High Priest and Mediator and the Origine, the Fountain of Regality and Priesthood ; all the Dishonour done to which, he resents as offer'd to his own most Divine and Sacred Person, and will infallibly avenge himself of all his profess'd Enemies, and crush them in peices like a Potter's Vessel, and for ever reprobate them as useles Potsherds.

But to return to our Subject, and incomparably Learn'd and Loyal Confessor and Author ; ' It (saith ' he) need here be of Recollecting a Brief of the ' Evidence for Christ, who as *David's Son* hath ' here the whole Dominion of the World laid upon ' his Shoulders, it shall — -in short, be perform'd : This being hence most evident, that it is he *that was in the first place*, design'd (under the Person of *David*) for the *Temporal Dominion*, and *visible Thrones* of the *Universe*, over the People, who never had Commission *with, from, or under* him. ' To him, ' upon the meritorious fulfilling of the Ends of his ' *Incarnation*, it was that *Elohim*, put in Subjection ' all things whatsoever, by him and for him (who ' is his perfect *Image* and *Likeness*) he had made ; ' who is able (being the Word that made it) to sustain it ; who *bought* it, and as *King* and *Priest*, in ' possession of it ; who had given him a Name above all Names, upon whose Thigh was written ' his *Stile of King of Kings*, in token of his *Propriety* ' in them, and their *Allegiance* unto him, who said ' *πᾶσι ἐξουσία*, all the Just, Legal Power over the ' Creature ; for the *Regulating* whereof, *ἐδίδουσι*, is ' by his Donation (without which none can have ' Power) transferr'd unto me, *which is, or can be in* ' *Heaven* or *Earth*, for the Management of either, ' or both. Of which, for *Earth*, *Kingship* is a ' part, where his Dominion cannot but be either ' None,

' None, or Monarchical. The Apostle saith *ὁ βασιλεὺς*
 ' βασιλεὺς. He must be King; yea, the only Poten-
 ' tate for Earth, *King of Kings*, and *Lord of Lords*,
 ' as St. Paul and St. John also have attested. And
 ' St. Peter, in his First Epistle, 3. 22. — Angels,
 ' and Authorities, and Powers being made subject
 ' unto him. I might produce innumerable Texts
 on this Subject; as for instance, *those* which assert
 the Name of *Melech*, or King, to be primarily
 God's and Christ's; as *Psal.* 5. 2. 9. 4. 10. 18. 20. 9.
 22. 28. 29. 9. 44. 5. 45. 6. 47. 2. 68. 24. 74.
 12. 93. 1. 96. 10. 97. 1. 98. 7. 91. 1. 103. 19.
 130. 4. 146. 10. But as a Conclusion of this
 Argument, with Mr. Weldon, I shall ' only *Recapi-*
 ' tulate that the *Throne*, often mention'd, and par-
 ' ticularly, *Psal.* 89. 29, 36. cannot be understood
 ' of the Jewish Kings, the Lineal Successours of
 ' the former David, in the former Covenant: For
 ' they, as they were *Typical*, so were they *Condi-*
 ' *onal*, and upon breach of Articles, have now fail'd
 ' above two Thousand Years, while the *Sun* and
 ' *Moon* (the Admeasurers of the Perpetuity sworn by
 ' God) have lasted, and yet do continue. So that
 ' (if the Oath of God have any Truth in it) of ne-
 ' cessity, it must be meant of them who were speci-
 ' fy'd in the Covenant with *Abraham*, when he was
 ' design'd for the Father of all the Nations of the
 ' World that should be blessed, *Gen.* 17. 6. which
 ' must be understood of his *more impossible Seed*, than
 ' his Generation of *Israelites*, when he was an
 ' Hundred Years Old. For it had been altogether
 ' impossible, that he should have been the Father
 ' of (us) Gentiles, if his *Natural*, and not his *Adop-*
 ' *ted Seed* had been meant, &c. *Weld.* Orig. of
 ' *Dom.* cap. 8. Sect. 5.

Now after such manifold and express Authorities from
 the Old and New Testament, after the positive Covenant
 of God himself, made first to *Abraham* the Father of
 the

the *Faithful*, particularly and in its full *extension* of the *believing Gentiles*; *renew'd* to *David*, and to *Christ* as the *Seed* of *Abraham*, and of *himself*, according to the *Flesh*; *repeated*, and mention'd afterwards in the *Prophet Jeremiah*; *fulfill'd*, *accomplish'd*, and *made good* in the *literal Sense* of it, in the *Person* of *Christ*, who was actually a *King*; to whom the *Wise-men* did *Honour*, while even in his *Swaddling Cloaths*; who *entred Jerusalem* in *Royal Pomp* and *Magnificence*; whom his *Disciples* honour'd by the *Name* of *King*; who own'd himself to be such, before the *Jews* and *Pontius Pilate*; whose Title, by a special *Direction* of *Providence*, was written upon the *Cross*; whose *Grave* was sealed as *Kings Tombs* us'd to be; from the *Cradle*, to his *Cross*; from his *Mother's Womb*, till he is buried; in all the times of his *Life*, his *Royalty* and *Kingdom* was manifested. ' After, I ' say, to take all *Cavils* away, the *Scripture* hath ' given us this *Truth* in plain express *Terms*, *Rev.* ' 1. 5. *Jesus Christ*, the *Faithful Witness*, the first ' *Begotten* of the *Dead*, is, *The Prince* of the ' *Kings* of the *Earth*; and hath affirm'd again, *Ch.* ' 2. 27. *He ruleth them with a Rod of Iron*. That this is meant, applicable at least to *Kings*, see and read it, *Psal.* 2. 9. *Rev.* 19. 12. ' On his *Head* you have ' many *Crowns*, an *Emblem* of his *Sovereignty* over ' all *Kings*, and that all are his *Deputies*, his *Substitutes*, &c. See *1 Tim.* 6. 15. *Rev.* 17. 14. *Rev.* 19. ' 16. comp. And He hath on his *Vesture*, and on ' his *Thigh*, a *Name* written, *King of Kings*, *Lord of Lords*. Observe the *Words* attentively, how characteristically this *Power* is given to the *Lamb*, to ' *Jesus*, to the *faithful Witness*: That it is written ' on his *Thigh*, on his *Vesture*; which qualifie this ' *Power*, is his *due*, as he is the *Head* and *Saviour* of ' his *Church*. It is worth your *Notice* taking, that ' this *Name* is written upon his *Thigh*, that we may ' learn

Sacr. Reg. Maj.
cap. xi.

learn *two* things : The one is, That this Power is fix'd in *Christ-man* : the other is, That *all Kings* are *de femore Christi*, from him by *Generation* ; or, as express'd in the *Second Covenant*, with the *Second David*, *Psal. 89. his Seed* ; and not as our *blasphemous Sectaries* say, the *Seed of the Dragon*, *Antichrist* and the *Beast* ; and as our *prophane Politico's* and *Atheists* say, the *Seed of the Mob*, their *filthy Rabble* ; to call in question either his, or the *Title* of his lawful and rightful *Deputies*, and to assign any other *Original of Dominion*, and particularly, *Regal, Monarchical Authority*, it's as *daring* every whit, and as *outrageous* an *Act*, as to question any *Article of Christian Faith* ; nay, in a great measure, to deny the *Hypostatical Union*, His *Incarnation*, His *Mediatorship*, His *Kingly* and *Priestly Office* both, His *Divinity*, His *Supreme Power* and *Sovereignty*, both in *Heaven* and *Earth*, are imply'd and comprehended under that *Title of Lord, our Lord* ; and I believe in *Jesus Christ his only Son, our Lord*. How our Lord, but as *God-man*, *King of Kings*, and *Lord of Lords*, the only *Potentate*, to whom all *Power*, both in *Heaven* and in *Earth*, was given by *God the Father*, and consequently, from whom, as *God-man*, all *Sovereignty* and *Ætasia*, rightful *Authority* from that very *Moment of the Donation*, is solely deriv'd ? So that in the

Third place, to deny this, is to deny the *Creed*, the *Common Faith* of *Christians* ; 'tis, in effect, to deny *Christianity* it self, to deny the *Gospel-Dispensation*, to deny *Christ* to be the *Governour of the World*, to deny *Providence* it self ; to be an *Apostate*, and a *literal Rebel* against *God* and his *Christ* ; to deny our *Common Salvation* ; to deny one *Article of Faith*, is virtually to deny the whole, by the same parity of Reason, as to persist in the constant *Breach* of one *Commandment*, is to be guilty of the *Violation* of all. No *Musulman*, no *Jew*, no *Pagan*, can be more properly and

and in strict Sense, Oppugners or Enemies of Christianity, than such Professors of Christianity, as these are, the Pope, Mahomet, nay the Devil himself, more strictly and literally Antichrists; if these be not Antichrists, then there's no such thing as Antichrist, Antichrist is a meer Bug-bear, and non entity. What is it to be Antichrist, if not to be against Christ, to gain-say, oppose, deny Christ, resist Christ, to divest him of his Regality, his Authority, his High and Paramount Privilege, to oppose, to set up Counter-Authorities against his Authority, as King, and as Priest, from whom, as from the Original Spring, all true Rightful, Regal, and Sacerdotal Authority, do now, and shall, and must, in spite of Hell and the Rage of the People, uninterruptedly flow; because they shall never cease for one Moment, no more than he shall cease to be God, so long as the Sun and Moon endureth. And all this for the sake of his Church, for its Support, Well-being, Continuance to the very end of the World: God Almighty in all his Institutions, Dispensations, Ordinances, and most remarkable Providences, and Government of, and in the World, besides the general End, his own Glory, having in particular, an Eye unto his Church, his Chosen, according to that of the Apostle, 1 Cor. 3. 21, 22. All things are yours, whether Paul, or Apollos, or Cephas, [nay, Angels themselves, much more Men, Heb. 1. 14.] or the World, or Life, or Death, or things present, or things to come: All are yours, the Governments themselves, which God hath instituted here below, in Church or State, whether Spiritual or Temporal, Oxf. par. serving in common for your use, and in loc. design'd as instrumental for your Good.]

And then it follows, ver. 23. And ye are [only] Christ's [who hath provided them for you] and Christ is God's, 1 Cor. 11. 3. 15. 28. [the Father's from whom he receiv'd them, who gave all things to him, and who now communicateth all things to all Man-

A a

kind,

kind, and in an especial manner, to *his Members*, to all true Christians ; so that all lawful Power, and Authority, and all, and every Blessing, cometh now thorough his Hands, as the true Lord and Proprietor of all things, Head of the Church, and Supreme Governour of the Universe, King of Kings, and Lord of Lords, who subdueth the People under them, and under them unto himself. To deny our Saviour then to be the Fountain and Original of all Civil, Legal Authority, is in effect, to deny him to be God-man, and, in that respect, to be the Object of our Faith, our Hope, and our Adoration ; because this King-ship of his, we have been asserting, is a necessary Consequent of his Divinity ; and to assert a Creature, a Finite Being to be the Origine of Dominion, is Blasphemy, and the highest Outrage can be done unto God ; and to affirm the People to be so, is to make them Antichrists, Rivals, and Competitors with God, with Christ, God man ; the most absurd and Diabolical Notion that ever Hell infus'd into Mankind ; and the Assertors, many of them, profess'd Atheists, and the best of them, the greatest Pretenders, (to speak most candidly) Hereticks and Knaves ; Men (as it's too notoriously known) who only sought, and seek their own private Advantages, upon the Ruine of others. It can be nothing but Self-interest, and a Spirit of Delusion, can so infatuate and blind these Men : this Assertion of Christ being the Original of all Earthly Power, is as expressly prov'd from the Scriptures, as any Article of Christian Faith relating unto him, whether to the Θεολογίας, or, οἰκονομίας τῆς Χριστοῦ, his Divinity, or Oeconomy. If He be God, then he Governs the World by his Providence, by his Ministers, visible, and invisible ; and we know, or read of no other visible, civil Ministers of his in the World, but Kings ; and why is He call'd King of Kings, but to intimate, they are his Deputies, his Ministers, his Vice-roys ? And why is he said to have the Hearts of
Kings

Kings in his Hands ; and as our *Liturgy* excellently well paraphrases upon it, to *dispose and turn them*, as it seemeth best to his *Godly Wisdom*, but plainly to teach us ; as was *divinely* said by an *Antient Father* of the Church, *Secundum merita populi disponuntur corda Rectorum* ; that He Governs the World, and makes use of their several *Dispositions*, *Tempers*, *Affections*, *Virtues* and *Vices*, of *Kings*, his *Substitutes*, for the Execution of the Ends and Purposes of his *Providence*, as seemeth most meet and necessary ; as the *Inhabitants*, the People (the *Politico's* and *Sectaries* Idol, that they *flee* and *jeer* at in their *Sleeves*, at the same time they *cry* them up, and *use* them only as the *Monkey* did the *Car's Paws*) of the Earth *demean* themselves, and *deserve*. Hence likewise, it evidently follows, if *God-man*, if *Christ* Governs the World, if *Rightful Kings* be his *Establishment*, his *Ordinance*, the *Means*, the *Instruments* of his *Providence*, (for by the way, none that unlawfully, or by *unjust Means*, arrive at the *Supreme Power*, or contrary to the *Antient*, *Legal* *Constitutions* of their Countries, can be affirm'd his *Delegates*, or *Substitutes*, or represent him, or be said to be set up by him, be invested with his *Authority*, so long as any *Legal Claim* lies against them ; no more than *forcible Profession* against *Law*, can convey *Right* against the *Oppressed* ; no more than *God* can be the *Fountain*, or *Cause* of *Sin*, *quatenus Sin*) and that he *turns their Hearts* as he pleases, and as really *sets up wicked*, as well as good and *gracious Princes*, if they be *Rightful* ; and all to *serve* the Ends of the *Mediatorial*, *Providential* Government of the *World* ; that to *Revile* them, *Reproach* them, *Expose* them, *Hate* them, *Resist* them by open *Violence*, *Dethrone* them, is to fight against *Christ*, *Rebel* against his *Providence*, to call his *Wisdom*, his *Justice*, his *Authority* into *Question*, and to *BlaspHEME* him, and *Revile* him as properly, and *accuse* his Govern-

ment ; as to *Curse* him to his Face, upon the account of *Thundrings, Lightnings, Storms, Pestilence, Famines, Murraings, Earth-quakes, Ship-wrecks*, or what we call *Losses, Afflictions, or Misfortunes* ; and doth not the *Injuries* done to *Envoies, Herald, Ambassadors*, in common Construction, reflect upon the *Princes* they represent ? and why not the *Contempt* and *Hatred* of *Rightful Kings*, his *undoubted Ministers*, terminate, and center upon *Christ* himself ? And are not such *Acts* (of Professors of Christianity, especially) properly, and literally *Antichristian* ? and are not those who deny the *Divine Ordinances* of *Kingly* and *Sacerdotal Authority*, *Antichrists*, altho' they call themselves *Protestants*, and of the *Reform'd Religion*, as much as those of the *Romish Church*, against whom they perpetually declaim ? What kind of *Paradox* can it be, to say, That some, pretendedly, of the *Reform'd Religion*, are as truly *Antichrists*, as of the *Papal Communion*, if they may be as really *Idolaters* (and then, in common Sense, they come up to the full Measure of *Antichristianism*, in its Maturity and full Growth) as any of them ? And yet, a truly Famous Divine, and Protestant too, hath expressly said as much of some of our *Reform'd*, the Learn'd Dr. *Jackson* upon the Creed. ' The
' *Romanist* (saith he) transforms, or changes the
' Nature of the Incorruptible God, and of Christ
' himself, into the Similitude of Earthly Kings and
' Monarchs, yet not of cruel and prodigious Tyrants. But these Writers, whom I mean, (as the
' *Romanists* object, and the *Lutherans* prove) transform the Majesty and Glory of the Immortal
' God, into the Similitude of Cruel Tyrants, yea,
' of such base and fordid Pedants (as the meanest amongst you would disdain, should have any Authority over your Children ;) that is, such as delight more in punishing and correcting them, than
' to direct or amend them in Learning or Manners.

ners. For so some late Writers have expressly taught, --- That the Almighty Creator of all Things, doth as immediately, as primarily and directly Ordain some Men to Damnation, as he doth others unto Life ; that he delights as much in the Exercise of Punitive Justice, as he doth in the exercise of Goodness, Mercy, Love and Bounty. That as by his determinate Decree he created some to be elect Vessels of Honour for the Manifestation of his Goodness, so by the same irresistible Decree, he ordains others to be Vessels of Dishonour for the Manifestation of his Justice.

This opinion of Reprobation, how harsh soever, yet, whilst *Calvin*, *Bradwardine*, or perhaps Saint *Augustin* did handle it, was and error only or false Imagination : They who now would make it a *Fundamental* point of Faith, or insert it in their *Catechisms*, make it an *Heresie*, or worse than an *Heresie*, an *Idolatrous* or *Blasphemous* imagination. But admit all of us are free from *Transformation* of the Divine Nature, all of us Orthodoxal, and in matter of opinion concerning the Attributes of God or of Christ ; yet all this would not free us from another branch of *Idolatry*, as ripe and luxuriant amongst other Christians, whether of the *Romish* or of the *Reformed Churches*, as it is amongst the *Heathens*, or is at this day amongst the *Infidels* : For we may rob God of his Honour, no less than the Heathens and Infidels do, without any Idol or Image, without misforming or mispicturing him in his Attributes. And our Apostle, at the 22. verse of this Chapter, (*Rom. II. 22.*) hath made the Robbing or Dispoiling God of his Honour *equivalent* to that branch of *Idolatry* which consists in the *Adoration* of *Idols*, &c. The word in the Original extends to both to all the breaches of *Idolatry*, &c. Now if any who is called a Christian, give the same Indulgence to his own corrupt Desires, as the Heathens

' did, he robb's God of his Honour no less than
 ' they. — If Merchants or Tradesmen be as gree-
 ' dily set upon their Gain as the Heathen *Gauls* were,
 ' which offer'd Sacrifice to *Mercury*, they are no
 ' less Idolaters than they were. If this corrupt af-
 ' fection be as immoderate in Christians as it was in
 ' Heathens, it will be of like force to withdraw
 ' their Hearts, as it was to withdraw the Hearts of the
 ' Heathen from the only true God ; of like force to
 ' sway them to as grievous Transgression of the first
 ' chiefest commandment, as the Heathens could com-
 ' mit any against it. For impossible it is they should
 ' love God with all their heart, with any greater
 ' part of their heart than the Heathen did, if their
 ' heart be as strongly set upon Riches, and worldly
 ' Commodities, as the Heathens were. *Jackson on*
the Creed, L. 11. C. 40. If so be then that it's pos-
 sible for even some of the *Reformed* themselves to
 be Idolaters ; and as such to be judg'd, sentenced and
 condemn'd by God ; that they may likewise be *Anti-*
christ's can be no question, though the rash and inconsi-
 derate Zeal and Obstinacy of such may wholly appro-
 priate this odious Title unto, and fix it upon the Church
 of Rome and Church of England, and All in general
 they differ from ; and with great assurance or impu-
 dence discharge and clear themselves from any such-
 like Imputation. Let us but seriously consider the
 signification of *χρῖστος*, and literally or grammatically
 it's rendred *Unctus anointed*, and therefore our Savi-
 our God-man is called *Christ*, in respect of his double
Unction to a double Office of King and Priest both :
Christ then in propriety of speech, is a Name of
Authority peculiarly and strictly connoting and respecting
 the Θεάνθρωπος God-man, the Immanuel, God with us,
 God incarnate, and united to our Humanity, and as
 such invest'd by the Father with the Supreamest King-
 ly and Priestly Power, both the Gifts and Donation of
 the Father, See *Matth. 28. 18. Heb. 5. 5.* as the
Messiah

Messiah or *Christ*, according to the *Prophecies* and the received opinion among the *Jews*, was to be *God* and the *King* of *Israel*, and the *Prophet* or *Priest*, all implied in that of *Nathaniel*, *Rabbi*, [a compellation given to *Prophets* and *Instructors* of the *People*] *thou art the Son of God, thou art the King of Israel*, *Joh. 1.49*. So the *Opposers* of *Kingly* and *Priestly Authority*, the *Assumers* of it to themselves, or the *De-rivers* of it from the *People* (which in common construction among all *Mankind* in general, as the result of *natural Reason*, the voice of *Nature*, ever signifies *Subjects* or the part *Governed*) are *Antichrists* as literally as those who would set up themselves for *Christs*, or the *false Christs*, *Enemies* to *God's Christ*, to the *twofold Unction*, *Regal* and *Sacerdotal*. Nay, which makes more for our purpose, such I say amongst our *transfigured Reformed*, are in a considerable measure more properly *Antichrists* than those of the *Church of Rome*, they are so imbittered against ; because pretending greater *Zeal* for the *Gospel*, to more enlightned and spiritual *Understandings*, greater purity in *Ordinances*, to the *Scripture* and *Primitiveness* for their sole *Rule* and *Pattern*, and to cast off all humane irruptions in *Doctrine*, *Discipline* and *Worship* : The *Romanists*, by far more modest, they derive all (as they say) from the *Donation* of *Christ*, whatever is alleg'd to be the *Popes Prerogative* or *Right* ; but these run to their *Rabble* as the *Source* of all *Civil* and *Sacred Authority* ; and for one *Antichrist* the *Papists* set up, these set up *Legion* all at once : and to Demonstrate the natural averfeness of the *Mob* to all that's *Divine*, *Holy*, and just, and that it's only and solely the *Work* of *Providence*, when by *chance*, and that very rarely, they close with the *Right* side, what *superlative fondness* do they express to their own *Productions*, their own *Creatures* indeed ever when most *Monstrous*, *Deformed*, *Worthless*, *Wicked*, *Bloody*, *Merciless*, *Tyrants*, *Debaucht*, *Treacherous*,

Impious, Sacrilegious, Atheists, Hypocrites, Enemies to all Mankind, Falsifiers of all their Oaths, Promises, Protestations, Instruments of Government, Pacta Conventa, odious to God, Angels and all good Men, &c. in comparison of what they do even to the best of Princes, Men of Gods own Choice, and after his own Heart, most Religiously devoted to his Service, and Promoters of his Honour and Glory, and tendring the Publick Good and Prosperity of their Subjects, as if their Natural Born Children. This is verifiable from the Sacred Scriptures themselves, from all History and daily experience. So naturally is Carnal Legion averse to all that's Righteous and Good, that indeed one would be tempted to think that Spiritual Infernal Legion were become Incarnate or Transform'd into Men, whosoever its sure they Inspire their Rancour, Malice and Envy into these Dregs and Scum of Human Race, against Christ; by the Copy we may guess at the Original. All this is only a Transcript from the Sin of the Apostate Angels, which (saith an old Royalist of the Church of England, and a Noble sufferer for Christ and his King) we 'suppose

*' to have been a Sin immediately against
 Matt. 12. ' the Son of God, accompanied, or rather
 24. & 31, ' compleated with the Sin against the Ho-
 32. ' ly, Ghost, in an irreconcilable hatred,
 ' and enmity against the Truth, of which they were
 ' in Conscience so fully convinced: Upon Satan's
 ' pride and envy at Christ's Person, Isa. 14. 12, 13, 14,
 ' 15. did follow his Malice and Hatred of Christ's
 ' Truth, Job. 8. 44. even the Eternal Gospel of
 ' his Incarnation, Job. 14. 6. Rev. 14. 6. as ordain'd
 ' of God in Humane Nature to be the Head of the
 ' Angels, Eph. 1. 22, 23. United to the Body of the
 ' Church, Eph. 1. 10. which Malice and Hatred of
 ' Christ and his Truth; Satan hath ever since perse-
 ' cuted by Bloody Persecutions raised against the
 ' Church by Horrid Blasphemies and Heresies [or Sects]
 ' vented against his Person in his Divinity, his Hu-
 ' manity,*

'manity, and the Offices of his Mediation, [Regal and Sacerdotal] *Mossem's Scion's Prospect*, Ch. 9. §. 23. Thus is he perpetually endeavouring to Undermine the Gospel, and to destroy Christ's Interest on Earth, by propating his Malice, and Envy against Christ's Mediatorial Government in the World by Innumerable Sects or Heresies, his various Transfigurations, by an Outward Appearance of promoting them. Against his One Government of the World, that is One Form, his One Church, He erects Divers, when Only One is the True in respect of Both, and Genuine, and All the rest are utterly False and Spurious; and as far as we have any Rule to judge by, will for ever be Rejected, Reprobated by Him. But one Christ, many Antichrists, and Many that follow the Antichrist, and Few Christ.

Having now stated the Signification or Importance of the Word CHRIST, We shall be thereby the better enabled to discover who those Antichrists be, mention'd in 1 John 2. 22. and whether there be any such in these latter times of the Gospel or not, and properly come under that Character; the Character of Antichrist we have in this Verse; *Who is a liar, but he that denieth that Jesus is the Christ, He is Antichrist that denieth the Father and the Son.* I confess this Text is usually urg'd against those who deny the Doctrine of the Trinity, or deny the Divinity of the Son and of the Holy Ghost; but Strictly speaking or Grammatically, He is not in this place call'd Antichrist who is an Opposer of the Trinity, for here is no mention of the Holy Ghost the Third Person, (but as Mr. Weldon observes) He who denieth the Father or the Son, or that denieth Jesus to be Christ, the Ancient-
Orig. Dom.
c. 8. s. 5.
§. 7, 8.
ed, viz. Kings, and High-priest over the King of Household of God. So that they who deny the Regal or Sacerdotal Powers, which are the Donation in terminis of GOD the Father unto GOD the Son, do quoad hoc deny the Father and the Son, the Donor and Possessor;

Possessor; and they who deny *Delegation* of these *Powers* by the *Son*, or as an *Emanation* from Him to those whom he hath invested with them as a *Perpetual* and *Standing Ordinance*, in the *Administration* of his *Mediatorial Kingdom* in the *World*, to be continued, transmitted by a *Rightful, Legal, uninvadable Possession*, denies *Jesus* to be the *Christ*, the *Fountain* of this *Twofold Unction*; and consequently denieth the *Father* and the *Son*, and is a *Liar*, because he maketh *God*, in his *Faithful Oath* of *Donation* unto his faithful *Son*, a *Liar*; and he that denieth *Rightful Kings* and *Priests* to derive their *Authority* from *Christ*, in consequence of those *Laws* of *Primogeniture* in the *State*, and *Consecration* by *Persons Successively Authorized* thereunto in the *Church*, grounded upon *God's Word*, and *Unalterable* by *Man*, without incurring the highest *Displeasure* of *God*, by involving himself in the most heinous guilt; thereby invading the *Prerogative* of *Christ*, and, as far as in him lieth, *Detroning* him from his *Regality*, and *Degrading* him of his *Priesthood*, is both a *Liar* and an *Antichrist*, and sets himself above all that is called *God*, 2 *Thess.* 2. 4. above the *Trinity* it self, and in particular Denieth the *Father* and the *Son*. That this is the true Sense of the *Apostle*, I think needeth not to be proved by any farther *Arguments* or *Mediums*, That there were those who denied *Jesus* to be *Christ*; in the Sense urged, might easily be proved if required by the *Judaizing Hereticks*, and is sufficiently intimated by the *Apostles* *St. Peter* and *St. Jude*, of Those who despised *Government*, — and spake evil of *Dignities*. — who denied the only *Lord God*, and our *Lord Jesus Christ*, despised *Dominion*, and spake evil of *Dignities*. And all this *Apostacy*, *Opposition* to *Christ*, *Antichristianism*, meerly to prosecute their own *Worldly Carnal Interests*, to gain the *Government* of the *World* into their own hands, that they might wallow in their *Lusts*, without

without any *Restraint* or *Controul*. But blessed be the *Mercy* and good *Providence* of our God, these *Antichrists*, these *Deceivers*, as crafty and subtle as they are in their *Conduct* and *Transfigurations*, yet they are discoverable to Persons of *Reflection* and *Consideration*; their *Marks* are *Indelible*, they can't conceal themselves so closely, but *Sober* and *Sincere Understanding Christians* may by God's Grace presently see thro' them, and discern them; they are all *Carnal*, *Worldly* all over, their very *wisdom* is *earthly*, *sensual*, *devilish*. *Jam. 3. 15.* Their *love of the World*, [their indefatigable *Diligence* to gain *Wealth* and *Estates*, by all *sordid, wicked, ungodly Means* and *Methods*] *1 Joh. 2. 15.* Their *Lasciviousness* and *Luxury*, the *Lust* of the *Eye*, their *intolerable* and *boundless Pride*, accounting all, but their *Own Party*, *Reprobates*, and as the *Scum* and *Vermin* of the *Earth*, infallibly demonstrate them to be what they are; and *None* of these *Principles*, without some of those *Marks* of the *Beast* upon them, even of those *reputed* to be the very *Best* amongst them: So infallibly do their *Principles* and *Practices* prove each other; the *One* being *Calculated* for the *Other*, each the *Cause* or *Effect* of the *Other*.

I might have added a great many more *Arguments*, to clear up the *Truth* of what I have just now advanced and asserted, and to *Demonstrate* the *Unscripturalness* of these our *Sectaries Antichristian Principles*; but having, I hope, most deservedly and satisfactorily already fixt that upon them, with which they have most unjustly, and maliciously, and slanderously blackned the *Church of God*, to the *Perversion* and *Ruine* of *Multitudes* of *Souls*, and hereby discovered and manifested them to be the *Seed of Satan*, that *False* and *Lying Accuser*; and literally *Antichristian*; in particular in this last Paragraph, in Reference to *Christ's* Offices of *Priest* and *King*, and in divers other Respects in the preceding *Discourse*, (For there are many *Antichrists*, *1 John 2. 18.* that in many and various

ways

ways oppose Christ, as all the Sects and Heresies do; some his Person, some his Offices, some his Ordinances, some his Precepts; yet all Antichrists, really and truly such. They his Enemies, he theirs, directly opposite each to other; as they oppose and set themselves against Him; so the time shall come that He will consume them with the Spirit of his Mouth, and shall destroy them with the Brightness of his Coming, (2 Thess. 2. 8.) that is, shall pass the Sentence of eternal Damnation on them) and Invaders of them, and consequently under the most Gross and Spiritual Infatuation that ever any Sectaries have been since Christianity, under the Mask, Pretence and Transfiguration of a most Ardent Zeal for Christ, for Purity of Ordinances and Holiness, and yet all this while his most embitter'd Enemies; and what demonstrates the Diabolicalness of their Delusion, and the just and manifest Judgment or Hand of God upon them, for their transcendently provoking Wickedness, and damnable Hypocrisy, their Obstinacy, Insensibility, Spiritual Pride and Glorifying, Self-security, without any plain Scripture on their side; but sheltering themselves under the most Obscure Prophetical Texts and Passages altogether out of the reach of their Capacities, which by their studied Wrestings and Distortions, they stretch and withdraw to their own Corrupt Sense and Carnal Designs, contrary to innumerable Plain and Obvious Texts; which to Godly, Sober, Spiritually-discerning Sanctified Spirits, should and ought to be the Comments and Illustrations of the few and intricate; hereby proving themselves to be Impostors, Deceivers, and the Emissaries of Satan, and Underminers of that Gospel, they would have others to believe they so zealously promote; Apollyons and Abaddons, Destroyers and Murtherers of Mens Souls, and hereby propagating and enlarging the Kingdom of Darknes, of their Father the Devil, that Lyar and Murderer from the Beginning, that Archetype of Rebellion, and Primitive Usurper, and by so much the more
perni-

pernicious to the Church and Kingdom of Christ, than *Jews, Turks and Heathens*, and consequently more wicked, whose Endeavours the Devil seemeth to lay aside, as useless and unsuccessful, finding no Method so prosperous for him as his *transfuring* himself in the Persons of these Members of his *Sham-christians*, Ministers of the Gospel and Ministers of Christ in disguise, whose dissembled Zeal proceeds no farther than their own *Native Soil*, to pervert true Christ, not to propagate their *New lights* and Gospel amongst the *Heathens and Infidels*; or as they bellow out continually amongst those who groan under the Yoke of *Antichrist*, properly so call'd in their Sense; nor with the least thought that way, till forsooth they can get the *Mastery and Empire* first at Home, and be in possession of *Magazines, Fleets, Trains of Artillery, and Legions of Armed men*; and contrary to Christ's and the *Apostles* Method of Converting the World, drive the Gospel into Mens Heads with *Battle-axes and Hammers, Turk-like and Antichristian-like*; against which Method, from their *First Risings* up, they have so zealously enveigh'd, (a most convincing and infallible Argument of their impudent Hypocrisy, and of their Mission from the Devil and not from God, of their being Acted by the Spirit of Error, and not the Spirit of Truth, the Spirit of Peace, and Love, and the Spirit of the ever Blessed, Merciful, Meek and Benign JESUS. Having, I say, from the Word of God, and facile Natural genuine Deductions from thence Shewn the Nullity of these *Seſtarian Missions and Ministrations*, particularly of the *Anabaptists* (who of late, I must and do confess, make the nearest and most plausible Advances, or Pretences to the Primitive Form of a Church, of any of our Dissenters whatever, and are the Master-piece at present of *Satanical Transfiguration* amongst them, and most likely to be a Temptation and Stumbling-block to many weak and wavering Christians; but for all that no more a True Church

nor

nor *genuins Ordinances*, nor the *True way*, than *Satan Transfigured* is an *Angel of Light*) *Prov'd* those, I have had to do with at least, to be *Antichrists*, refell'd their Arguments from *Extraordinary Vocation*, pretence of *Immediate Gifts and Teachings*, Enemies to *Christ's Regal and Sacerdotal Offices*, and in general to his whole *Oeconomy*, or the *Christian Dispensation*; let them pretend what they will in their *Apologies*, *Confessions of Faith*, let some *Particular Persons* among them *Write, Profess, Protest* what they please, *Recant, Forswear, &c.* I am resolv'd to give no Credit to them, so long as they maintain and persist in their *Separation* upon the *Grounds* they commonly urge, no more than I will believe a *Jesuit*, or the *Devil* himself; I'll look upon all their *Refinements, Alterations, New-modellings, Retractions*, only as *Gildings, Varnishes*, and *Sweetnings and Mollifyings*, as the *Painting* of a *Rotten-post, &c.* meer *Transfigurations, Artifice and Trick*: And for this my *Conduet, Measures and Judgment* upon them, I have the *Holy Scriptures, Christ, the Apostles, my Reverend Forefathers in the Faith, Church History*, and daily *Experience*, and even *Conversation* with themselves, and their own *Practice*. I am sensible what some of their most *Celebrated Writers* have said, (but chiefly *in truth* I believe in their own *Personal Behalf*) which because they are *crafty*, in common *Prudence* I am bound to have a *jealous Eye* upon them, to *stretch Charity* to the utmost as far as consists with *Prudence*, and I ought not to go further; and I find it only the effect of *Craftiness and Subtily*, chiefly if not *wholly* to *Amuse*, and thereby the more *successfully* to *Deceive*. All (in respect of the whole *Body or Party*) nothing but *Transfiguration*. We have many *Monuments* of their *Conduet* and monstrous *Opinions Abroad and at Home* (here I mean our *Apostolical Successors, the Anabaptists more particularly*). They seem to *Alter, Retract, &c.* but it's nothing but *Vamping, Refining, Transfiguring*; because

because they find the World more *discerning*, and less easy to be impos'd upon, therefore they think it highly imports them to grow more *Cunning*, and to *spread* their *Nets* more *dextrously*. I am aware how some of them have *New-moulded* some of their *Doctrines*, and *Discipline* too, as to the *Millenium*, as may be seen in *Thomas Grantham*; as to *Dominion* being founded in *Grace*, they have given that a *New Touch*; as to *Immediate Teaching*, and the *Promises* and *Gifts* of the *Holy Spirit*; as to *Unordained Mens Preachings*; and to render their *Seet* more acceptable to the *Members* of the *Established Church* of this *Nation*, and to run down the *Presbyterians*, *Independents*, and other *Seets*, and to get the *Start* of them, they begin to wave their former *Arguments* from *Extraordinary Vocation*, *Private Impulses*, and urge *External* or *Outward Vocation*, and boldly call themselves the *Successors* of the *Apostles*, and set up for *Episcopacy*, only for *Modesty* sake they call their *Bishops Messengers* (without any *Conjuring* we may easily see what they aim at, give them but a *Lucky Hit*, a proper *Juncture*, and you shall see them seize our *Cathedrals*, and the *Episcopal Dignities* with all their *Revenues*, for all their present exclaiming against *Tithes* and *Pluralities*, as some others once did before them) as may be seen in *Tho. Grantham*. But all this *Sham* and *Transfiguration* still; a *High-kick* calculated for their *Long-long groaned-for-Dear-Jubilee-Millenium*, *How long, &c.* for no other end but to *Destroy* the *Church of Eagland*, and that only to seize the envied *Sweet-morsel*, and to careß, grease and pamper themselves upon *Her Revenues*, the greatest *Eye-sore* to our *Longing*, *Gaping Saints*. I confess and readily acknowledge their *Model* of *Government*, in some respects, is more plausible and more conformable to *Scripture* and *Antiquity*, than that of *Geneva* or *New-England*, and if not obviated in time by the *Mercy* of *God*, the most dangerous *Affault* against the *Church of England*, that ever *Satan* hatcht
amongst

amongst us yet ; especially considering how easily the People have been impos'd upon by such like *Resemblances, Verisimilitudes* and *Transfigurations* in former *Ages* of the Church, as in the *Reigns* of the *Novatians, Arians* and *Donatists*, who chiefly gull'd the People, by retaining all the *external Resemblances* of *Episcopacy, Liturgy*, and other *Ordinances* and *Rites* ; But because all these *Transfigurations*, and *Grantham's Sham-Miracles*, may be refuted by what is already said in the fore-going part of this *Discourse*, I think it not material, to enlarge any farther upon them at present, but shall hasten towards a Conclusion, by dropping a few *Animadversions* upon their *Munster-Millennium*, or *Fifth-Monarchy*, to shew how incongruous this gross and carnal Notion of our *High-flown* and growing Sect, is to the whole Spirit of *Christianity*, and justly odious. and to be abhorr'd by all true Christians, and ought to be banish'd out of *Christendom*, and sent home again over the *Hell-spont*.

As to this *Fifth Monarchy*, or the *Personal Reign* of *Christ* upon *Earth*, I think it may be sufficiently confuted, by what hath been already spoken, as to the *Original* of *Dominion*, and in *Vindication* of *Kingly Government*, or *Monarchy*, as immediately deriv'd from *Christ*, *King of Kings*, and *Lord of Lords*. That *Christ* is really *King of Kings*, and *Lord of Lords*, this is readily granted : But that all *Civil Power*, particularly *Monarchical*, is *Originated* from the *Beast*, from the *Dragon*, or the *Devil*, is *Blasphemous*, to say that *Civil Magistracy* or *Monarchy*, is inconsistent with *Christ's Kingly Office*, is directly contrary to the *Tenour* of *Scripture*, to *God's Covenant* made with *Abraham*, renew'd with *David*, and then in particular with *Christ*, the *Second*, the *Spiritual*, the *Heavenly David*, as hath been prov'd ; and thence, to be continu'd (as Sworn by *God* himself) together with the *Priesthood*, or *Evangelical Ministry*, to the

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Consummation of all Things ; to our very Creed, wherein we profess, according to the same Scriptures, that we believe *that Christ sitteth at the Right Hand of God, as King and Priest, dispensing both the Powers to his Deputies, for the Regiment of the World.* Now nothing can be more contrary to this Oath and Covenant of God, for the perpetual Establishment of Kingly Government in the World in general, and in the Church, or under the Gospel in particular, than the Abolition of Kingly Government ; nay, even to the Kingship of Christ himself, the Glory whereof, was to be visibly manifested, chiefly in his being the Supreme Head, or King of Kings ; the Exercise or Administration of which Power, for certain, he hath not executed on Earth (so far as we are able to know) but by his Deputies, and those Kings, or none ; so that to Abolish Kingship upon Earth, is in effect, to make God perjur'd, and to Dethrone Christ, or render his Regality insignificant, and an empty Title, or infinitely less Honourable, by the Abolition of it, than by its Continuance, and perpetual Establishment and Existence. Besides, upon the Quinto-Monarchian, or Common Millenarian Supposition of Worldly Kingship, as exercis'd by Men, in its own Nature, being inconsistent with that of Christ ; and in its own Nature evil ; Christ's, and his Apostles Precepts of, and exhortations unto Submission and Obedience to them, as God's Ordinance (as hath been prov'd) would be unnecessary, and an intolerable Yoke and Hardship, especially, when in time, the Christians, with the ordinary Concurrence of Providence, could so easily have asserted their Liberty, and freed themselves from such horrid Slavery and Miscarriage, as their Passive Obedience expos'd them unto. Our Blessed Lord commands us to render unto Cesar, the things that are Cesar's ; a plain and evident Acknowledgment of something due unto Kings, which could not be

but by the *Law* of God : If you say *Nature*, it turns to the same ; for nothing can be *due* unto *Kings*, *quatenus Kings*, but by the *Law* of God ; nor could there be any such *Order amongst Men*, but by his *Appointment* ; and where any thing is *due* from us, to another, *Conscience* , that is, the *Law* of God *written in our Hearts*, *dictates* and commands us to *pay* it. So that it's demonstrable, from these Words of our *Saviour*, that He came not with any *Design* to *Abolish Kingship*, or to free the World from *Subjection*, to *Civil Magistracy* ; nay, on the contrary, to *Establish* it, *Enlarge* it, and to *enforce* our *Obedience* and *Submission* unto it, with a more *severe Sanction* than ever ; and as his *Precepts* were not *calculated* for a *limited time*, but to be of *perpetual Obligation* to the *End of the World* ; so that in particular, of *rendring* unto *Cesar*, the *things that are Cesar's* ; that is, of *obeying* our *Rightful Princes*, good or bad, *Christians* or *Idolaters*, was to be of *perpetual Obligation* too, so long as *Kingship* should *continue* in the World ; and that is, as *God* *sware* unto *Christ*, the *Second David*, so long as the *Sun* and *Moon* should *endure*, or *continue* to *bear Witness* to that *Oath* of *God*, by his *Holiness*, and that most *solemn Covenant*, that there should never be wanting a *Race* or *Succession* of *Earthly Kings*, ' to sit upon the *Throne of David* ; which ' *Name of David*, is *secondarily conferr'd* upon all ' *Christian Kings* ; as all *Rightful Kings*, without the ' *Consideration* of their *Religion*, were, and are ' taken into the *Name of Elohim* ; were, and are ' (ever since *Christ's Ascension*) *Inseffors* upon his ' *Throne*, under the *Notion* of *Elohim*, tho' the ' *Title of David* be *incommunicable* ' unto them. Otherwise (saith this excellent Author, in words to this effect) this *Donation* of the *Father*, had been a *meer Sham* and *Nullity*, *meer Mockery* and *Illusion* ; and he who had *all Power* in *Heaven*, and in *Earth*,

Weld. Orig.

Dom. cap. 8.

§. 4. p. 16.

Earth, given unto him, had had no Throne, in any manner of Sense, upon Earth, tho' by Oath confirm'd unto him; and he had been only a vain Ostentator of his Father's Gift, when he told his Apostles, that all Legal Power *ἐξουσία*, was given him in Heaven and Earth; and if all Power, then Kingly Power, then Power over all Kings, then King of Kings; not King of Non-entities, but King of, or over all Earthly Kings, Kings in Existence, Kings in being, actual Kings, King of a Succession of Kings, to continue even so long as the World and Mankind should continue, so long as Christ himself should continue King, even till Christ 'should, (after Death, being ' vanish'd, and the Resurrection accomplish'd, and ' the Work of our Salvation finish'd)

' have deliver'd up the Kingdom (which I Cor. 15. 24. Oxf. par. in loc.
' he, as his Father's Substitute, now
' administ'reth, to God and the Father)

' and so, first put down all Adverse Rule, Anti-christian, and all opposite Authority and Power.

Otherwise, I say once more, the very Apostles themselves had been false Witnesses of God, concerning his Title of King of Kings; and

there had not been Compensation made Weldon, ibid.
him for the cutting off the Line of his

Ancestors (according to the Flesh) from the Throne and Scepter, which by just Descent, was actually his

(and so acknowledg'd by himself, as hath been said;) so that, instead of his Fathers, he should

have [Adopted] Children, whom he should make Princes [by which word, Priests are taken in as well

as Kings] in all the Earth, *Psal. 55. 16.* consult the whole Psalm. Hence these Children (the Seed of the

Second David, Christ) Kings, in particular, shall endure for Ever, and sit upon his Throne, which shall

be as the Sun before God, *Psal. 89. ver. 36.* and we find this, or their Thrones, call'd the Throne of Da-

vid, *Jer. 30.* But they shall serve the Lord their God,

and David their King, whom I will raise up unto them Tho' David had been dead for many Years, yet God promiseth here to raise up a David unto them, and this, with relation to Christ and the Gospel-times, and in consequence of his former Oath, and Covenant with Christ. So, with reference to this Kingdom of Christ, we find God speaking thus by his Prophet Ezekiel, and I will set up one Shepherd over them, and he shall feed them, even my Servant David, he shall feed them, and he shall be their Shepherd. And I the Lord will be their God, and my Servant David, a Prince among them, I the Lord have spoken it, Ezek. 34. 23, 24. Which is repeated again, Chap. 37. 24, & 25. And my Servant David shall be their Prince for ever. So in Hosea, it is said, Afterward shall the Children of Israel return, and seek the Lord their God, and David their King, &c. So that, in particular, we find Christian Kings Adopted into the Name and Power of Christ, by whom alone (where Christianity is profess'd) he administreth his Temporal, - Earthly Dominion, and from these last Texts, we ought to make this Inference, that the Sincerity of Religion, and of the Fear of God, is inseparably enjoin'd with Loyalty and due Submission unto David, the visible and Temporal, Earthly Representative of Christ; No sincere Fear of God, without Honouring the King; a certain Mark and Criterion of Religion, pure and undefil'd, and free from Carnal, Worldly, Antichristian Mixtures and Alloy; where there's no Honour of the King, there's no Fear of God, all is nothing but whining and hypocritical Cant, Imposture, Illusion, and downright Antichristianism, or Rebellion and Opposition to Christ. Besides, according to these Anabaptistical-Millenarian-Fifth-Monarchy-Principles, Suppositions, that Kingship, as exercis'd by Men upon Earth, is Antichristian, opposite to Christ's Temporal Kingship, it will follow, that Christ hath been, for these Seventeen Hundred Years, without a Throne, and hath exerted no visible

Acts

Acts of his *Kingship*, all this while, contrary to the avow'd Experience of all true *Christians*, which is most utterly false, and hath no *Children* whom he hath made *Princes* in all *Lands*, which can never consist with his *Providence*; the Administration of which, by the Donation of the Father, is wholly and solely committed into his Hands, (which is most errant downright *Blasphemy* and *Atheism*) and supposes him, to leave the People to their own Governance, (Let the Lord, the God of the Spirits of all Flesh, set a Man over the Congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in, and the Congregation of the Lord, be not as Sheep without a Shepherd, Numb. 27. 16, 1.) without a Shepherd; or, as the careless, foolish *Ostrich* lays her Eggs, *Job* 39. 14. Now the visible Administrator of this Providence (for the People) is declar'd to be the King, and the Wisdom and Goodness of it, is celebrated, and admir'd by *Angels* and *Saints*, in *Heaven* and *Earth*, *Psal.* 89. 5. So that the same Scriptures that prove the Temporal Kingship of *Christ*, the same Covenant with *Abraham*, renew'd with *Jacob*, and *David*, and *Christ*, in particular, informs us, That Kingship, administred by Men, is of Divine Original, approv'd, and expressly Covenanted for by God; and that, by an everlasting Covenant, nay, even the Gospel-Covenant, as a grand Instance of Divine Favour and Blessing; and that to deny it, is *Blasphemy* and *Antichristian*; to oppose it, resist, endeavour to extirpate it, *Antichristian*, and damnable too, if the *Apostle* speaks truth, for to mollifie the word *Κεῖμα*, *Rom.* 13. 2. and to force, and wrest it, to signifie a less Punishment than *Eternal Damnation*, is, to bely the Spirit of God; and *cædem facere Scripturarum*, as *Tertullian* somewhere expresses it, to murder the Scriptures, and to encourage *Assassins* and *Villains*, to Out-brave Hell, and to defie God to his Face, and to lessen the Heinousness of that

Guilt which terminates upon the very *Person* of *Christ*, the *King of Kings*, as if all the *Danger*, and the *worst* of it, was but a *Haltar* or an *Ax*, which *Multitudes* of *Rebels* frequently escape, and so do not receive this *Damnation*; which *Sentence* of the *Apostle*, by this means, would be *false* oftner than *true*. No! Let not these *Hammers* and *Battel-axes* flatter themselves, (tho' *blessed* be *God's Providence*, they frequently meet with their just *Demerits* in this *Life*, for the *Terrour* of others, as divers of these *Miscreants* have done, they shall receive infallibly, in the *great Day* of *Judgment* (unless averted by *Repentance*) *Eternal Damnation*, as certainly for their *Rebellion*, as for any other *Crime* of what *Nature* soever.

They may *escape* Men, but can never *escape* the *Vengeance* of *God*, unless by a *sincere Repentance*, a *particular Repentance* for their *Resistance* of *Regal Authority*, as certainly as for *Final Apostacy*, or for *Ripping up* of the *Bowels* of their *Mother* that bare them, or for *Worshiping* the *Devil*, or calling *Jesus Accursed*, (except *Repentance* thro' the *Merits* of *Christ* can save them) and that most *justly* too, according to that of our *Blessed Lord* unto *Peter* upon his cutting off the *High-Priest's Servants Ear*; all they that *take the Sword*, that is to *snite* or *resist Lawful Authority*, shall *perish with the Sword*, shall *suffer Eternal Damnation*, be *Sentenc'd* unto it by *God*, as *resisting his own Ordinance*, (*Matth. 26. v. 52.*) that is, Those very *Persons* whom *Christ* trims, & *said* they are *Elohim* Gods, who made them, who created them in his own *Image* by giving them

Weld. Orig.

Dom. c. 11.

P. 152.

Dominion, the just *Right* of *Elohim*, Communicable only by *Elohim*. See

Joh. 10. 34. from whence our *Blessed Lord* proves his own *Deity* or *Divinity*; for if *They*, that is, *Kings*, who are his *Creatures*, made by him, are *Gods*, much more true it is that *He* that created them

them in his own Image is *Elohim*; so that if to resist them who are *Elohim* Gods, is to resist him who made them such, that is to Fight against God, and if this be not a *Damnable Sin*, then we are to seek and to know what is. A Demonstrative argument by the way that *Kings* receive not, or derive their Power from the *People*, because the *People* cannot impart or annex Divinity to their Persons; and withal that *Earthly Kingship* can't be a Derogation from the *Kingship* of *Christ*, because deriv'd from him immediately from the very beginning of the World at the Worlds Creation before his Incarnation, and what could not derogate from him as God, cannot as God-man, and the great Mediatour between God and Man, especially since no Texts of Scripture can be produc'd to prove that *Kingship* as execrised by Men was null'd or abolish'd upon his entering upon this Office; and since it's apparent, He that when actually upon Earth before his Passion and Resurrection, commanded Subjection unto *Earthly Powers* and *Authorities*, as likewise his *Apostles* afterwards, which shew that *Kingship* was not to be abolished, or Subjection unto them to be denied or withdrawn upon any pretence whatsoever, and that it was no part of His coming into the World to Dissolve the then Rightful Governments in the World by *Kings*: So far from this that He acknowledges their Authority, even whilst he was conversant in Human Nature to be from God, that is from himself, as *Matth. 22.21*. Their *Jura Majestatis Rights* and *Prerogatives* he infers from their Coin which bear their *Superscription*, and particularly the then *Roman Emperours*, and Commands that *Taxes* and *Tributes* should be paid unto *Cesar*, *Render unto Cesar the things that are Cesars*, and by so doing, you *Render unto God the things that are Gods*, whose Image *Cesar* bears, as the *Tribute-Money* bears *Cesars*: So that our Savi-

Weld. Orig.
Dem. c. II.
p. 155.

our affirms here, *That Cesar requires it not in his own, but in the Right of God*, [as his Deputy, his Image and Representative, and having Gods Authority to demand it.] Nay more than this, He owns the Right of Cesar to be from God by his own Act of paying Tribute when demanded of him, when he needed not to have done it, as we may see, *Matth. 17. 25.* Of whom, saith he, *do the Kings of the Earth take Tribute? of their own Children, or of Strangers?* St. Peter replies, *of Strangers?* Jesus answereth, *Then are the Children free.* Concluding from thence, that himself was under no obligation to pay it, as being the

Son of him in whose right the Tribute was *Weld. ib.* due, not as being *Tiberius Cesar's* Son, but of God, to whom by Cesar, the Tribute

was due debt. And all this *Submission* and Obedience of *Christ* walking by his own Rules, was to leave us an example for our imitation: This is *Christian Doctrine*, and an instance of *Passive Obedience* in the highest degree, paid by him who could have Comanded Legions of Angels for his Assistance, could have dissolved all the Powers in the Earth with one

Id. ibid. & *breath of his Mouth*, even when most
p. 156. justly provok'd, whilst *Herod, Pontius Pilate*, the High-Priest and the People of the Jews were gathered and confederated against him, yet he refused it; He quitted his Life to preserve his Obedience, to preserve his own Ordinance, and the Honour of his Religion inviolable. So that hence it follows infallibly, that to resist lawful Authority, *vi & armis*, is *Antichristian, damnable, and Diabolical*, and that those who do so, cannot be *Christians*, and that *Teach Men* to do so, cannot be the Ministers of Christ, but the *Emissaries* of the Devil.

And this will appear to any that have the least grain of *Sense* or *Honesty* from the constant Tenor of *Christian Doctrine*, or *Christianity*, as being directly opposite to all such *Inhuman* barbarous Proceedings.

Let

Let any one Reconcile this Doctrine of *Resistance* with that of the *Beatitudes* in the Fifth of St. *Matthew*, if he can, and then I'll yield that he may reconcile *Christ* and *Belial*, the *Gospel* and the *Alcoran*. Let any one produce me a *Saint* of this Character, a *Saint* and a *Rebel* at the same time, and I'll engage to shew him a *Saint*, one of Gods *Elect*, and especial Favourites in Hell Torments it self, and for ever Sentenc'd to the *Eternal Flames*. Reconcile if they can, this *Resistance* upon any pretence whatsoever, to procure the greatest Good, and to avert or avoid the greatest of *Temporal Evils* imaginable, with that precept of our Blessed Lord: But I say unto you, that ye *Resist not evil, but whosoever shall smite thee on thy right Cheek, turn to him the other also*, Matth. 5. 39. and with that of the *Apostle*, of not doing Evil, that Good might come of it; or, with the Obligations of *Suffering*, when call'd unto it, for *Righteousness* sake, ver. 10. or for *Christ's* sake; and with that of the *Apostle*, Rom. 12. 17. *Recompence to no Man Evil for Evil* [much less to the created *Elohim*, *Christ's* Anointed, as all *Rightful*, tho' *Persecuting*, tho' *Idolatrous* Kings:] and to that of ver. 19. *Dearly Beloved, avenge not your selves, but rather give place unto Wrath; for it is written, Vengeance is mine* [and belongs to those only who are deputed by God, and *Christ*, for that very end, amongst others, and not to private Persons, not to Villains, calling themselves *Saints*:] and so that of ver. 21. *Be not overcome of Evil, but over-come Evil with Good*: and that of 1 Pet. 3. 9. *Not rendring Evil for Evil, or Railing for Railing*; [doth not such Behaviour better agree with *Saints*, and the *Spirit of Christian*, than *Murder*, *Fire* and *Sword*, and all the horrid Effects of an Unmerciful, brutish War?] knowing that thereunto ye are call'd [by *Christ*, that by manifesting your Love and *Allegiance* to him, by suffering cheerfully for his sake] ye should inherit a *Blessing*,
the

the Reward, the Glorious Crown of Martyrdom. Reconcile this Hell-born Doctrine of Resisting and Dethroning of Kings: I say again, upon any possibly conceived Pretence whatsoever, with the Patience of the Saints, with that inoffensive Peaceable Temper and Behaviour which is enjoyn'd all Christians; see Rom. 12. 18. 14. 17, 19. Gal. 5. 19, 20. and v. 22, 23. Heb. 12. 14. Jam. 3. 17. 1 Pet. 3. 10, 11. Reconcile it, I say, with Christian Meekness, Matth. 5. And to cut off all Colours and Pretexts for Rebellion, and forcible Resistance against Rightful Kings, and Magistrates, observe heedfully that of our Lord, Luke 12. 49, 51. and see what portion he hath allotted for his Children: I am come, saith he, to send Fire on the Earth, and what will I, if it be already kindled? Suppose ye that I am come to give Peace on Earth? I tell you nay, but rather Division, Afflictions, Tribulations, Crosses, Persecutions, were to be the frequent Exercise of all those who sincerely profess the Gospel of Christ, and what Christians should be in constant Expectation of, and prepared to receive with Patience, and therefore obliged to take up their Cross, to run all hazards of Life, and Losses, &c. when they took upon them this Profession; so that to avoid them by Resistance, and repelling Force by Force, is in effect to turn Renegade, and Apostate from Christianity.

Reconcile if you can this your Battle-axing with that of the Apostle to the Hebrews, Ch. 12. Take therefore in good part the chastisement of the Lord, for whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth. If you endure chastening, God dealeth with you as with Sons; for what Son is he, whom the Father chasteneth not? But if ye be without chastisement, whereof All are partakers, then are ye Bastards, and not Sons. I say, reconcile your Rebellious Practices with these Texts, or else own your selves Bastards, or what is equivalent the Children of Akaaddon and Antichrists.

Reconcile Your Smiting-work, with that *Trust, Confidence, Dependence on, and Resignation unto God's* most Gracious Providence, and All-wise *Disposal*, that Christians ought to put in practice under all *Fiery Trials, Tribulations and Persecutions*; the Lord knows how to deliver the Godly out of Temptations [Trials and Distresses] 2 *Pet.* 2. 9. and to reserve the Unjust [*Persecutors and Tyrants, Oppressors of Good-men*] unto the day of Judgment to be punished [not before the day of Judgment to be call'd to an account, murdered or deposed by Butcherly-Saints, or Bow-string-Saints. Reconcile this Resistance again if you can, with the Practice of the Saints in the Old Testament, particularly with the Glorious Example of David, even God's Anointed King, in his behaviour towards Saul a disobedient Prince to the express Commands of his God, by his Prophet Samuel, rejected by God, that murdered the Priests of God, that sought to take away the Life of God's Anointed, Captain of his Hosts; who had all the specious Arguments that could be from the Law of Self-preservation, from Saul's being a wicked, profligate, and most unjust Persecuting Prince, and rejected by God; yet pronounc'd it a Guilt that deserved death to slay Him, because the Once Anointed of God, 1 *Sam.* 24. Reconcile it with the Behaviour of our Blessed Lord Himself if you can, who upon all occasions, as Mr. Tombes says, voluntarily, tho' not necessitated, resolved to have regard to Rulers of every sort, that he might therein be an Example to us of Subjection. Which is more fully proved by his Answer to the High-Priest, adjuring him *Matth.* 26. 63. by his Confession before Pontius Pilate, 2 *Tim.* 6. 13. mention'd as imitable by Timothy *v.* 12. And most of all by His Sufferings even unto Death, in which the Apostle Peter 1 *Ep.* 2. 21. tells us, that Christ also suffered for us, leaving us an Example, *ὑπογραμμός*, a Copy or Written Description, or Impression,

Saints no smiters, p. 47.

' sion, that ye should follow his steps; and this is applied
 ' as an Argument why they should submit them-
 ' selves to every Ordinance of Man for the Lord's
 ' sake, not meerly out of fear of Punishment, but
 in [Conscientious] Obedience, proceeding from Con-
 science, or a sense of Duty impressed by the Spirit
 of God upon the Hearts of all sincere Christians, the
 acting contrary whereunto would be a conviction
 of Guilt, and a sentencing our selves thereupon to
 eternal Torments, and over and above, a wilful *Vio-*
lation of, and ' *Repugnance* unto Christ's [positive ex-
 press] Commands, or Conformity to his Pattern,
 Tombes and these humane Ordinances are na-
 Saints no smi- med to be Kings, Governours sent by
 ters, p. 47. them. Reconcile now Rebellion and for-
 cible Resistance to the Doctrine or Example of our Blef-
 sed Lord, if you can, or let all the Church of Christ
 judge whether this Practice be not damnable and An-
 tichristian. If this be not the Reverse of Christianity,
 or Antipodes unto it, Apostacy from it, Despising and
 Trampling upon the Precepts and Doctrines of
 Christ God-man, the Object of Christian Faith, the
 Grand Model of Christian Practice of Conformity, the
 greatest Despight that can be done to Christ's
 Mediatorial Kingdom, and a meer Burlesquing and Ri-
 diculing of the Gospel, the greatest Affront to the Saints
 and Martyrs, then nothing can be so. Is not this
 Consecrating of Daggers, Protestant-Flails and Scythes,
 making Murders, Assassinations, Rebellions, Depredations
 Meritorious with a Vengeance; is not this to recom-
 mend Roguery, Villany, Theft, Violence, and all manner
 of Wickedness, as the Grand Marks, Characters, Tests
 of Saintship, and Perjury, Treachery, insatiable Avarice,
 or Coveting our Brethren's or Neighbour's Goods, the
 immoderate love of the World, Grandeurs, Vanities,
 Poms, &c. as Signatures of Grace, and Loyalty, Zeal
 and Affection to King Jesus? Let them reconcile if
 they can the Works of the Flesh, Hatred, Enmities, Va-
 riance,

riance, Wrath, Strife, Seditions, Schisms, Divisions, or Factions, Murders, and the like, Gal. 5. 20, 21. with the fruits of the Spirit, Love, Joy, Peace, Long-suffering, Gentleness, Meekness, v. 22, 23. with that of the Apostle James 3. 17. wherein he tells us, that the Wisdom that is from above, is first pure, then peaceable, gentle, easily to be intreated, full of Mercy and good fruits, without partiality, without Hypocrisy: and then the next Verse, that the fruit of Righteousness is sown in peace of them that make peace: with that of the Apostle to the Hebrews, 12. 14. Follow peace [if it be possible as much as lieth in you, live peaceably with all Men, Rom. 12. 18.] with all Men; and that of St. Peter, 1 Pet. 3. 10, 11. He that will love life [the present, or that which is to come] and would see good days [live comfortably in this life, and enjoy the blessing of a good Conscience, and keep a constant calm, and serenity in his Breast, without which all the comforts of this Life are ill-grounded] let him seek peace [by all lawful, honest, Christian Measures and Methods] and ensue it: By having [and shewing] compassion, by being pitiful [putting on bowels of Mercy, by being meek, and poor in Spirit, and being a Peace-maker], by not rendring evil for evil — but contrariwise good for evil, blessing for cursing, exercising Patience, that he may inherit [at length] a Blessing, [and receive an ample reward for his Christian, meek, humble and patient Behaviour from God,] v. 8, 9. Let these Scandals to all Saintship purge themselves from a worse Imputation than they have affixed upon the Popes of Rome, if they can. We who differ from the Church of Rome, and these Black and Bloody Saints, have and do account the Popes of Rome for these many Ages to have the Forehead of an impudent Whore, (saith Mr. Tombes)

‘ When they claim in St. Peter’s Right, the
 ‘ Universal Monarchy of the whole Church, Pag. 80.
 ‘ and Superiority above Emperors and Kings; and
 ‘ dire-

' directly or indirectly in order to Spirituals, power
 ' to dispose of Civil Governments, to translate the
 ' Emipre, depose Princes; give away Kingdoms,
 ' command Emperors to make an Expedition to the
 ' Holy Land, and many more things, as if they
 ' were his Right, as Successor to St. Peter, to whom
 ' Christ promised the *Keys of the Kingdom of Heaven*,
 ' not of Earth. If this claim be just, as it is judg'd
 ' to be an *Antichristian, Babylonish Usurpation*, it is by
 ' Parity of Reason more *Antichristian and Babylonish*
 ' for the *Quinto-monarchians*, to challenge the Rights
 ' and Privileges, in respect of Governments, to be gain-
 ' ed to them under the Name of *Saints*, when they
 ' can shew no such *Donation from Christ*, or any Act
 ' of Acquisition, whereby He obtained it for them,
 ' or any Conveyance of it to them, or any *Saints*
 ' till *Christ's Appearing*; see *Luke 22. 30. 1 Cor. 6. 2,*
 ' 3. *1 Pet. 5. 6. Jam. 4. 10.* Let these Smiters
 P. 90. once more reconcile their *Doctrine and Pra-*
 ' ctice of Resistance with the very *Existence of*
Human Society, with the common Comforts of Social
 Life, the Preservation of Mankind, the Orderly Go-
 vernment of the World, with *Property, Publick-good,*
 the *Independency* of one Nation or People upon ano-
 ther, establish'd by God at his *stupendious Division* of
 the *People and Nations or Countries of the Habitable*
World. To this purpose, besides what I have alle-
 ged already out of *Canne, Spittlehouse, and the Door of*
Hope, &c. I shall add one Passage out of the *Banner*
of Truth display'd, p. 59. as alledg'd by Mr. Tombes in
 his *Saints no smiters*, p. 3. ' All the Blood of God's
 ' People is found in *Babylon*: For they (*i. e.* her Ci-
 ' vil Powers, *Rev. 16. 6.* have shed the Blood of the
 ' Saints and Prophets, *Rev. 17. 6. Chap. 18. 24. and*
 ' 19. 1. *Jer. 50. 14.* now therefore God by way of
 ' Retaliation hath ordain'd, that Saints shall be his
 ' Instruments by which he will execute his Ven-
 ' geance upon the Powers of the World, who are
 ' All of them *Murderers*; accordingly God com-
 ' mands

mands his People, (and 'tis their Duty to obey) to reward *Babylon* double, as she rewarded them; yea, and double unto Her all those Plagues, Deaths, and Stripes, that she hath inflicted on you, *Rev.* 18. 6. and they shall give Her Blood to Drink, and she shall be burnt with Fire, for strong is the Lord that judgeth Her. As to the particular discussion of this passage, as full of gross Mistakes as Sentences, I refer the Reader to Mr. *Tombes*, as above-cited, and only Address myself to the business in hand, for which I produc'd them. Therefore I desire these *Saint Hangmen* to Reconcile these their *Murderous Doctrines and Practices* with that Order, *Uprightness and Contentedness* in our several *Circumstances and Stations* of Human Life, which *Providence* hath placed us in, and which the *Righteousness* of *Christian Morality* exacts and demands of us, of *Doing as we would be done by*, of *Living peaceably with all Men*, of *Giving every Man his due*, of *Defrauding*, *Oppressing no Man*, of *Loving our Neighbour as our selves*, of giving Fear to whom Fear, and Honour to whom Honour is due, &c.

But this *smiting-work*, to which this Doctrine incites, is *Wilful-murder*, says Mr. *Tombes*; yea, the most horrible Murder that ever was, except his, who was a Murderer from beginning, *John* 8. 44. or theirs, who *crucified the Lord of Glory*; For it incites to a profess'd smiting and spoiling of all the civil Powers on Earth, even those to whom they are bound to be subject by all the Laws of Religion, Nature, Country and Reason; and to act these things with all extremity, out of imagin'd Zeal for Christ; which, if it be not according to Knowledge, is a Fire of Hell, which will hardly be ever quench'd: and in Prosecution thereof, to smite those who resist them; which must of necessity, be all those who adhere to Civil Powers, who will be, doubtless, the most conscientious
 [S] *Saints*

‘ Saints on the Earth, and the-greatest part of Man-
 ‘ kind, which must needs be Wilful-murder and
 ‘ Robbery, if they have no Warrant to do it. But
 ‘ they have none, neither *Rev.* 18. 6. nor any o-
 ‘ ther Scripture, or Revelation of God, that we or
 ‘ they do know ; nor Laws of Nature or Men, do
 ‘ in the least warrant or permit it, but all coudemn
 ‘ it. And therefore if they should be permitted to
 ‘ act their Design, (which God forbid) there would
 ‘ be more Destruction and Wasting than ever yet
 ‘ was made by Men since the World began ; and
 ‘ more truly they might be termed *Babylon*, in
 ‘ whom the Blood of the Saints is found, than any
 ‘ Civil Powers yet extant : Now Murder makes
 ‘ Persons the Children of the Devil, there being
 ‘ no Sin more resembling him ; *John* 8. 44. *Whoso-*
 ‘ *ever hateth his Brother, is a Murderer* ; and ye know,
 ‘ saith St. *John*, 1 *Eph.* Chap. 3. 15. That no Mur-
 ‘ derer hath Eternal Life abiding in him ; therefore
 ‘ such are no Saints, but *Antichristian*, and the Do-
 ‘ ctrine moving to it, are damnable and *Antichristi-*
 ‘ *an* : Tombe’s *Saints no Smiters*, p. 60. As to the
 direful Effects of this *Smiting*, he adds, ‘ That it
 ‘ tends to produce all the Miseries which *Anarchy*
 ‘ and *Confusion* bring on the World, even to the
 ‘ Destruction of the Church of Christ on Earth ; or
 ‘ rather, according to the Project they propound,
 ‘ Human Society, if not the Extirpation of Man-
 ‘ kind. For by taking away Civil Powers, Safety
 ‘ of Persons and all the Comforts of Life are
 ‘ either taken away or much endangered. When
 ‘ the Prophet *Isaiah* threatned Calamity to the Peo-
 ‘ ple of the Jews, *Isa.* 3. 1, 2, 3, 4, 5. He tells
 ‘ them, *The Lord, the Lord of Hosts doth take away*
 ‘ *the mighty Man, and the Man of War, the Judge, and*
 ‘ *the Prophet, and the Prudent, and the Ancient, the*
 ‘ *Captain of Fifty, and the Honourable Man, and the*
 ‘ *Counsellour, and the cunning Artificer, and the Eloquent*
 ‘ *Orator,*

Orator, and I will give Children to be their Princes, and Babes shall Rule over them, and the People shall be Oppressed, every one by another, and every one by his Neighbour, the Child shall behave himself proudly against the Ancient, and the Base against the Honourable. Whereby it may be perceived, that God took it to be a Curse, next after the taking away the Stay and the Staff, the whole Stay of Bread, and the whole Stay of Water, to take from the Jews their Rulers, Teachers, Nobles, Scholars: and therefore there cannot be a greater Calamity to a People, after the Destruction of the Fruits of the Earth, whereby Famine comes, than to smite the Civil Powers, and Eminent Persons, who have been the Protectors, and Guides of the People. For then People become Murderers, and Robbers one of another, and all Places are fill'd with Fears, Dangers, Cries, and Miseries of all sorts. The Evils we have felt in our own Civil Wars, shew what Misery it is to have Soldiers Rule, and not Princes and Judges. And yet the Evils we have seen are small in comparison of what the Jews felt by the Factions there, when *Jerusalem* was Besieg'd by *Titus*: But the Evils which was come on the World by the Insurrection of the *Quinto-Monarchians*, if their Project had taken place, would far exceed them, their Design being an Universal Destruction of them that Oppose them in all the World; and when the Conscience is perverted, there being no stay to Mens furious Zeal. — p. —60. — Sure no Tyrants have ever done more mischief than this way of the *Fifth-Monarchy-Men* would do, if it were prosecuted, nor is any Doctrine more Hellish, Antichristian and Damnable than this, that tends to overthrow all the Civil Powers, Laws, Doctrines, Forms, Degrees, Offices in Church and State, which these term the Spirit of *Antichrist* in the World. And if it were

' supposed, that these furious Zealots should accom-
 ' plish their Design, after the mixture of Hypocrites,
 ' and the Rabble of the worst and most foolish Men,
 ' who could hope there would be any Peace, good
 ' Order or Justice in the World, or any remainder
 ' of sober Men? The World would be an *Aeldama*,
 ' or Field of Blood ——— and the prevailing
 ' Persons ——— *Blood-Monsters*, and instead of a
 ' visible Kingdom of Christ on the Earth, a Solitude,
 ' Chaos, as it was before the first Creation, and
 ' the Kingdom of Antichrist, or the Devil would be set up,
 ' under pretence of making Christ's Enemies his Footstool.
 ' What Laws, Order, or Rule tending to further
 ' Religion, or Righteousness, can any expect from
 ' Men of such cauteriz'd Consciences, as not to dis-
 ' cern the mischievousness of such Doctrine and
 ' Practices as these have vented, especially after
 ' they have inured themselves to shedding of Blood
 ' and Rapine, with extremity? Thus Mr. Tombes,
 &c. p. 62. ———

And now after such a *Renversement* of the *Main*
Doctrines and *Principles*, and *Morals* of Christianity,
 I beg leave of these *Mock-Christians* — and *Saints*,
 to Propose one Question too after Mr. Tombes. Let
 them then tell me ingenuously what doth all this *na-*
turally tend to? Where doth all this Noise, this hard
 struggling, to set up this pretended *Personal visible* Reign
 of *Christ* center? What will it end in? Here's all
Restraint from *Magistracy* and *Imparity* taken away,
 here are all *Human Laws* Cashier'd, all the *Land-*
Marks and *Distinctions* of *Property* removed; all left to
 the *Will* and *Pleasure*, Lust of our *Conquering Saints*,
 and what might we expect they would do next? In
 such a State of things, as we must now suppose, we
 must make one supposition yet, that these *Conquerors*
 and *Subduers* of the World would be utterly *forsaken*
 of *God* and *his Spirit of Grace*; they could never be
 what they are supposed; without this supposition,
 we

we must look upon them as left *entirely* to themselves, to *Do what seemeth good in their own Eyes*: turn over the Scriptures then, wherein all the *Historical* part is Recorded for our Instruction, and consider what the *Israelites* did in the *Interregnums* of their *Judges*, and behold, *all those Impieties Acted* over again with the greatest improvement, every *Man Acting* according to his *own Lusts*, according to the *wicked desires* of his *own Heart*, which, *destitute of Divine Grace and Restraint*, imagineth Evil continually. What can you conceive but an *Inundation* of all that *Licentiousness, Impurity and Debauchery*, and all manner of *Monstrous Wickedness*, with the *Universality* of it, that preceded the *Deluge of Waters* that carried off all that *Wicked and most Impious Generation*, by many degrees worse than *Mahometanism* it self. You see the *Project* of these Men is such as is impossible ever to have been infused into their *Understandings* or *Affections* by the *Holy and Pure Spirit of God*, as contrary to the *Spirit of the Gospel*, as *Belial* is to *Christ*, or *Light* unto *Darkness*, overturning the whole *Scope, Scheme, Design, Spirit, Meaning, End of Religion* pure and undefiled, centring wholly, solely, ultimately, studiously, designedly, in and for the *World*, and to procure all manner of *Liberty*, breaking all *Bars of Restraint*, that Men may be left *entirely* loose to take their full *Swinge*, and *Career* in their *Abominable Lusts*. Here you have the *whole Soul* of all this *Cant, Noise and Pother* out; Imagine now *Hell* let loose, and the *Damn'd embodied* again, and *Acting* over what was wanting to the former *Accomplishment* of their *Desires*; and behold a *World full of Saints*, such as our *Fifth-monarchists* would approve themselves to be. Imagine a *Generation of Men* utterly forsaken by *God*, without any *Sense of God*, of a *future Judgment, Heaven or Hell*, any *fear of worldly Punishment*, from *Gibbets, Halters, Fajls, Bridewells, Axes, &c.* and wholly abandon'd to their own *Lusts*, and the

incessant Instigations of Satan ; having all Opportunities to gratifie them, and Resolving so to do, abounding in all manner of Plenty, of the Good things of this World, and commanding them from all Parts of it, and you shall find the Foolish Stupid Turks, or the most Licentious People now upon Earth, Asses to our Saints ; nay, all the Damn'd in Hell it self, Out-brav'd and Out-done by them. And all this the Effects, the Unavoidable Fruits of extraordinary Mission, Vocation, of Immediate Teaching, by the Spirit forsooth, of Inspiration, Revelation, of Listning unto and following their Private Spirits, Opinions and Judgments, of Separating from the Visible Church of Christ, of setting up Altar against Altar, Bishops against Bishops, Churches against the One Church of Christ, and Forging, Contriving a New Kingdom for Christ, and of literally setting up Antichrist against Christ in Earnest and Indeed. This is the Effect of setting up Extraordinary against Ordinary, that is Opposing and Resisting the Order Establish'd by God and Christ in Church and State, the Standing Instructions in both, of Wresting and Perverting the Ordinary and Obvious Sense of Scripture, of Flying over the Reverend Heads of Antiquity, our Fore-fathers in the Faith, the Glorious Martyrs, and Witnesses to Christianity, and despising the Church of Christ, and of following cunningly Devised Fables, of forsaking Antiquity to run after Novelties, and New Lights, by which means we make Ship-wrack of our Faith and a good Conscience, and so become Renegades and Apostates from Christ, and fall off from the Common Hope and Salvation, of which I have already produc'd some, nay, many Dreadful Instances amongst you of the Anabaptistical Perswasion, to whom this Discourse is particularly Addressed.

I have Considered, and I hope Confuted the best Arguments for their Mission or Ministry, and proved them Insufficient to evince it by, and shewn the necessity they are under, to Shelter themselves under an

Extraor-

Extraordinary Vocation or Call, which I have *Examined* at large, and *Demonstrated* the little or no *Service* it will do them, there being no *Room* for any such *Plea*, under this last or *Gospel Dispensation*, without *Producing* such *Evidence* for it, as they will never be able to do; and over and above have, from *plain Scriptures* and *lawful Deductions* from them, *Expos'd* some other of their *Extraordinary Opinions* and *Practices* upon them, to the just *Dread*, *Horror*, and *Resentments* of all *sincere Christians*, which have been too much *Imbib'd* or *Embrac'd* by *other Sects*, (which are generally *Leaven'd* by their *Ferment*, and thereby in a preparation or readiness to *Joyn* or *Unite* with them, should they ever prevail or get the day, (which God forbid) and so by *Disproving* Theirs, have shewn the *Nullity* of all the rest, and consequently of *All* their supposed *Ministerial Acts*, for want of *Due Authority* from him, in whose *Name* they pretend to *Do* them, and so without *Benefit* to the *respective Subjects* or *Suscipients* of them.

Hence they are *no Church*, *no Christians*, because at best but *Nominally*, or which is altogether unknown unto us as *Extraordinarily*, which is Tantamount to *not at all*, because we can affirm (to be sure) nothing of what doth not by any manner of way appear unto us, nor, as hath been said, by any *Colour* of *Necessity* can induce us to *Form* even a *Judgment* of *Charity* (as we commonly express it) unless in a *Case* of *Invincible Ignorance*, which I am afraid, will fall to the share of a *very few* indeed.

But that which makes the *Case* of Our *Secretaries* of all *Denominations* look the more *Desperate* and *Deplo- rable*, is, because *Separation* is a *Work* of the *Flesh*, grounded upon and rooted upon *Carnality*, grafted upon a *Worldly Spirit*, and centred there; Every *Sect* or *Schism* hath its *Dalilah*, and as to that *Sect* that hath been particularly *Treated* on in this *Discourse*, we have discovered *Dominion* and the *Worldly Empire* to be its

Aim and End, and the Rooting out Christianity, the only Effectual Means and Measures it aims at under all the Zeal it pretends for its Promotion: It hath been shewn likewise that it bids fair, by its Bold and daring Transfigurations, to impose upon the heedless and unwary, and less Intelligent Christians; but if weighed in the Balance of the Sanctuary, the Holy and Unerring Word of God, the True Catholick Principles of Primitive Christianity, it will prove as light as Vanity it self, and to have nothing but a Name, and an empty Title arrogantly assumed, without the least Right imaginable, or any Ground of a Comfortable Prospect in the end for those who are engag'd in it. And hence by the way it will appear, to any one who soberly weighs those Commonly Receiv'd Maxims of Christianity in the Church for above a Thousand Years, upon which the Foregoing Discourse is founded, what little Reason our Men of Latitude have for their Loose Opinions, as to their Indifferency for any Forms or Professions of Christianity (as vulgarly termed) and matter not what prevails or is uppermost, so Christ be Professed; and pretend an equal Charity and Good-opinion for all Sects, provided they abhor Popery, forsooth; and believe them All to have an equal Right to Heaven with the Members of the True Church, or would have the One Church consist of All these Schisms and Sects: If these Men really believed the Scriptures, and studied the Nature of the True Church, and the Obligations All, that hope to be saved by Jesus Christ, to adhere to her Communion, and the True Notion and Danger of Schism or Separation from the one Church, and that all the ordinary Means of Salvation are to be found in Her Alone, or in a Word were Christians: It's impossible they should be intangled in so formidable and Fatal an Error.

But I have not Room here to insist upon this Point, but shall only add, that in any but these latter Ages of the Church, Men of this Indifferency would

would not have past for *Christians*, and though they may go in a Croud for *Protestants* with some, I can't suppose them one degree above *Infidels* ; nor can I find any ground for so much *Charity* as to think they will be own'd by *Christ* to bear any *Relation* unto him at the Day of *Judgment*, any more than *Turks* or *Jews*, or those who are actually out of the Church. To be *Indifferent* to any *Form* or *Sect* of *Christians* (in the lax sense of the Word) is to be of none at all, and to have no right in *Christ* at all ; and how this can be *Reconcilable* to the Word of God, I leave to the Judgment of all true *Christians*, and even of most of the *Sectaries* themselves. But to put a Period to this my undertaking, however meanly perform'd ; I trust in God I have designed well, to assert the Cause of my Lord and Saviour his Church and his Truth, by endeavouring to clear up some Points of grand Consequence to all who profess *Christ*, and refuting Error ; to which important ends if it may in any measure contribute, I shall think my Pains well bestow'd : In the mean time I humbly commend it to the Blessing and Acceptance of my most Gracious Saviour, and the serious consideration of all those whom it may particularly Concern.

F I N I S.

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T H E

C O N T E N T S.

TH E Introduction, wherein the Importance of that Question, Whether the Anabaptists or we be the True Church, is propounded.

That no Ministerial Acts can be perform'd out of the One Church, yielded on both sides.

Nor by any but those who have Commission so to do.

The Unity and Indivisibility of the Church.

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The Importance of a true Ministry ; its Dignity:

The high Guilt of Usurping it.

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